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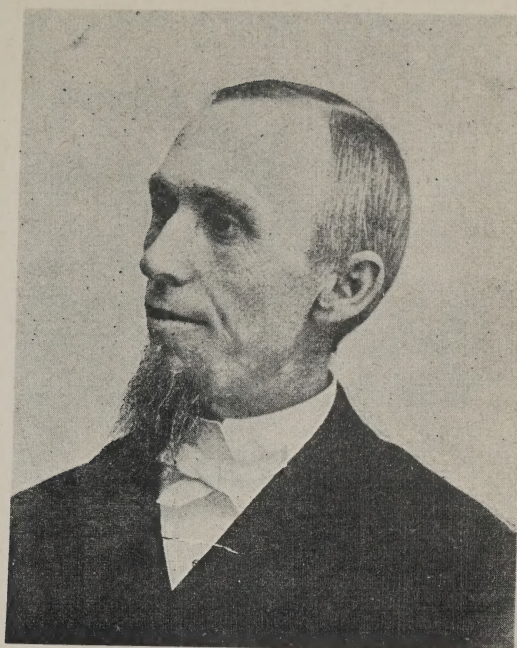
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REV. DAVID DAVIES, M.A., D.D.
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OSHKOSH, WISCONSIN, WELSH SETTLEMENT

CENTENNIAL

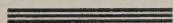
1847 — 1947



A translation of

HANES Y CYMRY

(History of the Welsh)



The Jubilee book of 1897, giving the history of the Welsh of Winnebago and Fond du Lac Counties, Wisconsin, 1847-1897, edited by the Rev. David Davies, D.D., of Oshkosh, Wis., and translated into English by his son, the Rev. Howell D. Davies, D.D., Oak Park, Ill., together with supplementary chapters.

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REV. HOWELL D. DAVIES, D.D.
Oak Park, Ill.
See Foreword and Pages 36 and 67

FOREWORD

The foreword to the Jubilee book published in 1897 in Welsh stated: "And if, as many request, an English edition of the book is printed, the circle of its influence will be wider. The first edition had to be in Welsh for the sake of two-thirds of the Welsh of the community." Now after fifty years it appears in English for the sake of nine-tenths or more of the descendants of the early settlers. The translation, done almost entirely on the Elevated train mornings between Oak Park and Chicago, deeply impressed the editor with the remarkable quality of the life of the Welsh community the first fifty years, confirming the introductory word in the Welsh edition saying, "We believe the reader can receive as much profit as delight in coming into contact with the life of these religious pioneers." It is a morally elevating panorama for him as he senses the high ideals and noble living of these founders of the community. The book is a photograph of the soul of the early Settlement. The story of his forbears fills the reader with pride. HANES Y CYMRY (History of the Welsh) is much like the Bible. It contains history, biography, geneology, annals, poetry, stories and messages of prophets. It tells of the Golden Age of the Welsh Settlement.

The descendants of these early Welsh will value this book as containing the record of their families, when they left Wales, from what Shire, where they settled, their characteristics and skills, and the names of their children and children's children up to 1897. The great-grandchildren of today may well want this family record for the great-great-grandchildren. We regret that the expanded, scattered nature of the generations since 1897 and the limits of this book forbid bringing family records down to date.

The translation of some Welsh words and expressions is not easy. The words "crefyddol" (religious) and "rhinweddol" (virtuous) appear frequently. The English equivalents do not quite convey the Welsh content and flavor. Those who know Welsh will understand and explain to others. There is always a loss in decanting. Welsh hymns cannot be satisfactorily translated. For "priod" (spouse) we have used "husband of" or "wife of," etc., etc.

Grateful acknowledgment is made to Rev. D. Kendrick Roberts, D.D., for the original suggestion of such a translation to a Peniel-Bethesda Sunday evening congregation in June, 1941, with definite response, and for collating the materials furnished by Mrs. Alonzo B. Miller as to Peniel Church, Mr. Emrys R. Jones as to Bethesda Church, Mrs. Mary Davis Mathis as to Zoar Church, Mrs. Mabel Price Kuske as to Bethel Church and Miss Amy E. Davies as to Salem, Oshkosh, Church for the story of the churches from 1897 to the present, with fitting introduction; to Mr. Hugh E. Jones (Aberalaw) for the account of the St. David's Society; to Miss Eleanor Jones (Ysguborleiniw) for the story of the Druid society; to Rev. Albert H. Griffith for the story of "Farm Life in the Welsh Settlement," for material on the cemeteries and burial of the dead and on the Welsh and Ripon College, also for painstaking, helpful research, with corrections

in HANES Y CYMRY; to Messrs. J. H. Phillips, Emrys R. Jones, George Williams and Charles O'Harrow for information as to the Cemetery Associations; to Mr. J. F. Shea for the story of the Utica Cooperative as typical; to Mr. Albon Parks for information as to rural phones and routes; to others who have answered inquiries as to family data, etc.; to my wife, Julia Merrell Davies, for help in correcting copy and to my brother, Ivor H. Davies, and his wife, Elizabeth Jones Davies, whose generosity made possible the underwriting of publication, and who also arranged for the printing at Amarillo, Texas.

Oak Park, Ill
June 15, 1947

Howell D. Davies.



"Nodiadau" (Notes) From Hanes y Cymry

"God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages."—Channing.

"I count myself in nothing else so happy,
As in a soul remembering my good friends."—Shakespeare.

"Forsan et haec olim meminisse juvabit."—Virgil.

"Goreu cof cof llyfr." (A book has the best memory.)—Welsh Proverb.

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OSHKOSH, WIS., WELSH SETTLEMENT CENTENNIAL GENERAL COMMITTEE

Back Row (Left to Right) Standing: Oliver Davies, Edward Davies, Donald Lloyd, Walter Miller, Jeremy Davies, Thomas Williams and Jesse Phillips.

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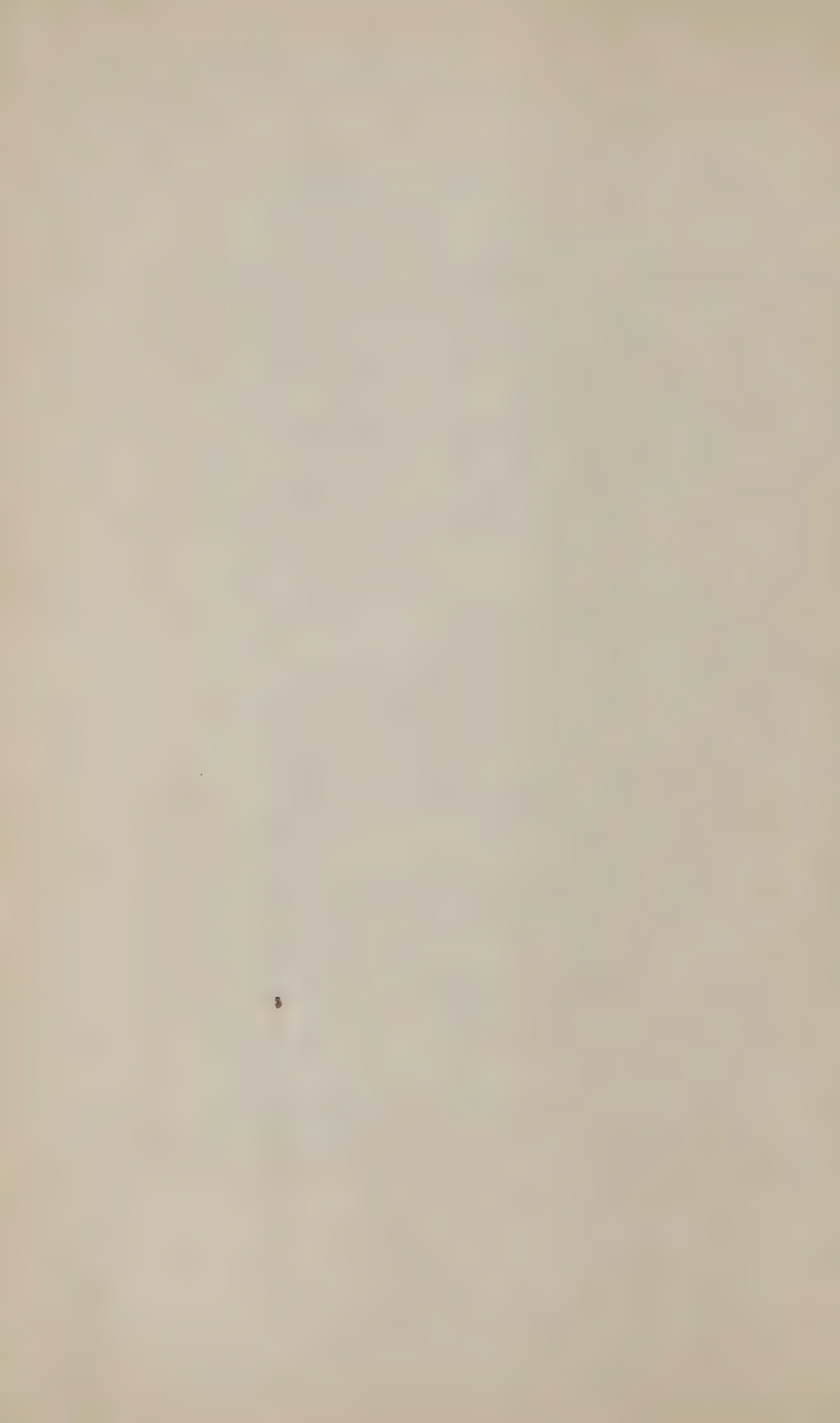
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HISTORY OF THE WELSH

CHAPTER I

Jubilee of the Oshkosh, Wisconsin, Settlement

In the summer months of 1896, seeing that the 50th anniversary of this Welsh settlement was approaching, some persons spoke of holding a Jubilee Meeting the following July, 1897. Finally a request was sent to the Sunday Schools to undertake this, which was done by five of them. The following brethren were chosen to make all necessary arrangements: Bethesda, Rowland Davies and John Owens; Zoar, Robert Roberts and David Reese; Peniel, Josiah Roberts and Elias Davies; Bethel, Rev. E. G. Roberts and Rev. David Price; Salem, Oshkosh, David Roberts and John Edno Roberts; Rev. David Davies was also added to the committee.

The committee met in Salem Church, Oshkosh, October 27, 1896. The session was opened with prayer by the pastor. Rowland Davies was elected chairman; John Edno Roberts, secretary; Josiah Roberts, treasurer. The committee labored industriously to make the arrangements, holding many meetings from time to time as necessary. During the spring months the secretary was called away from home and the Salem, Oshkosh, school chose Evan Davies to fill his place on the committee and Rev. David Price was chosen to fill his place as secretary; but on his return he assisted the secretary when ill and so he was counted with the committee to the end. After it was decided to publish a book containing the history of the Welsh of Winnebago and Fond du Lac counties Rev. E. G. Roberts, David Roberts, and the secretary (J. E. Roberts and then Rev. David Price) were appointed a sub-committee to publish it. Rev. David Davies was chosen editor, and he was added to the sub-committee as convenor. A sub-committee was also chosen to select hymns, tunes and anthems suitable to be sung at the Jubilee feast, i. e. William D. Evans, Bethesda; David Reese, Zoar; Elias Davies, Peniel; Rev. D. Price, Bethel; Robert W. Maurice, Salem, Oshkosh, and the Rev. D. Davies for the committee. Further, a financial sub-committee was chosen: John Owens, David Reese, Elias Davies, D. Price and D. Roberts.

It was decided to appoint persons fitted to prepare papers on various matters relating to the history of the Welsh of these parts, requesting these to trace their material from 1847 to 1897, so as to make the Jubilee book a history. They were appointed as follows: Mr. Robert Roberts—The story of the nine that came here in July, 1847; Mr. John Edwards—Agriculture; Evan D. Davies—Biography; Hon. Wynn Edwards—Citizenship and military service; Mr. John D. Evans—The public schools; Mr. Thomas D. Roberts—The literary meetings; Mr. Hugh Owens, Sr.—The temperance meetings; Mr. George L. Reese—History of the singing; Mr. David Roberts—The Sunday schools; Mr. Thomas C. Lloyd—The Bible societies (after his death Mr. Thomas J. Davies was appointed to do this); Rev. David Price—The organization of the churches and the erection of the church buildings; Rev. D. Davies—The ministry; and the Rev. J. R. Jones to write about his; Rev. John K. Roberts—The prayer meetings; Rev. William Foulkes, D. D.—The class meetings; Rev. John R. Jones—The conventions.

HISTORY OF THE WELSH

It was decided to hold the first meeting of the celebration in a tent near Bethesda Church Saturday evening, July 3, 1897; to hold preaching services there at 10, at 2 and at 6, and in the city at 10:30 and at 7 on the Sabbath; to hold other meetings of the celebration at 10, at 2 and at 6 Monday evening. The Rev. John K. Roberts was chosen to preside and lead at the Saturday evening meeting; the Sabbath meeting to be in the hands of the officials of the church; to preside Monday at 10, Mr. Richard T. Morgan, and to lead, the Rev. John D. Davies; to preside at the 2 o'clock meeting, Rev. Richard Foulk-Jones, and to lead, Rev. Thomas Z. Evans; to preside at the 6 o'clock meeting, Rev. Edward G. Roberts, and to lead, Rev. John R. Jones. Also, to lead the singing, each in turn, Messrs. William D. Evans, David Reese, Elias Davies, Robert W. Maurice, John O. Jones and Moses Morgan. Commendable faithfulness was found in these persons appointed for the task.

CHAPTER II

The Place and Work of the Welsh Among the World's Nationalities

As it is important for each one of us personally to know himself and take his proper place, so it is for us as a nationality. The supposition that we need to resemble other nationalities in everything is very mistaken and harmful. In the uncivilized world everybody is everything and nobody anything; but in civilization some are found for everything and everybody for something. This is God's order: "And God hath set some in the church, first apostles, secondarily prophets. . . . Are all apostles? are all prophets?" The uncivilized are independent of each other, and useless to each other. Being useful to each other makes us dependent on each other and happy with each other. Sin kills the desire to be useful and arouses the desire to be independent, "as gods"; but grace stirs the desire to be useful and kills the desire to be independent. The principles apply to nationalities as well as persons. The gospel in bringing the world into its place makes the nations of the earth useful to each other and dependent on each other. It is more and more felt that the world cannot permit one country to make war on another, because this makes all the world miserable. As peoples become members of Christ they are made members of each other. It is observed that pagan people, by living by and for themselves, sink into darkness and destruction.

We, the Welsh, belong to the great body politic, and it is important that we recognize our place in it and make our service to it faithful. Here is China, though numbering about 370,000,000, and India, though numbering 240,000,000, rendering the lowest service—cultivating the tea leaf and feeding the silk-worm; and, like those that render the lowest service in our cities, they are found regularly like lead on the skirts of society, pulling down instead of lifting up. Great Britain, with the other nations that compete with her, is much higher in the scale; they are the craftsmen and merchants of the world. England uses her military power only to extend the borders of trade. This service is good in its place and

THE GEOGRAPHY OF THE SETTLEMENT

occasions the spreading of the gospel; but it is not of a higher nature, nor important for that which is really great in humanity.

Without particularizing on each country, note that three nationalities have recently been freed "from worldly cares," as is the case in governed countries, the Irish, the Scotch and the Welsh. The first, as a people, are found carrying the Pope's skirts—and hence nothing and worthless; the second are found keeping school—philosophically and theologically; but the last are found evangelizing, and this spiritually and energetically.

There is nothing of higher nature or importance than that which has been entrusted chiefly to the Welsh people. And they have done their part excellently in the past century. They have preached, sung and lived the gospel with a zeal unequalled in the whole history of the world. The nationality today holds in its bosom the opportunity to serve the whole world in spiritual things—the highest things pertaining to humanity. But, to fulfill its ministry, we must make the linguistic research of Germany, the philosophical studies of Scotland and the scientific discoveries of England and America serviceable to Biblical exegesis and religious thinking.

Our position is important and our responsibility great. We need perseverance and courage, flowing from close communion with Jesus, in order to witness the gospel of the grace of God as we should. We are regarded in these countries and over the whole state, yes in America and throughout the whole world, as a people completely devoted to the gospel. For us to seek equality with other nationalities in science and skills at the cost of losing religious intensity and earnestness would prove a disappointment and an immeasurable loss to the world. Wisconsin is recognized as one of the most Dutch and German states in the Union; but to supplement them God led a strong delegation of genuinely religious Welsh to the state, who are busy giving a high keynote to the religious life of the community. Let us not be slack and loose with Sabbath observance, attending divine services, temperance, the Bible Society, a disapproving abstinence from all extreme vanity in sports, excess and theatres. Let us hold our ground in the fear of God! And so long as the foreign elements of our state are not dissolved and integrated by the life of our Democracy and the life of the church of Jesus Christ, we ought to continue all our religious organizations—in Welsh and in English as needed. It is the duty and opportunity of every Welshman to do his best to purify and strengthen his nationality in its high calling. Let us and our children know our place and fulfill our task.

CHAPTER III

The Geography of the Settlement

The bulk of this settlement is on the western half of the town of Nekimi and the eastern half of the town of Utica, in Winnebago County, Wisconsin. Then it extends beyond the southern borders of both towns mentioned into the towns of Eldorado and Rosendale in Fond du Lac County. Each town measures six miles each way and contains 23,040

acres of land. Settling began in the town of Black Wolf, east of Nekimi, and many Sunday Schools and other meetings were held on the border of the two towns under the care of deacon Hugh Parry. But after about fifteen years he, the family of Evan T. Jones and others moved to Nekimi and Utica, nearer their friends. Other contingents settled in the town of Neenah, near the city of Neenah and to the south of the city of Oshkosh, around Snell's Station. Of their number are the families of David Williams, William Evans, Evan W. Jones, Edward Price and others.

The city of Neenah is at the north end of Lake Winnebago, just as Fond du Lac is at its south end, and on its west side the mouths of the Wolf and Fox rivers join together. This lake is about 32 miles long and 12 miles wide. The town of Black Wolf is on the west side of the lake, south of the city of Oshkosh; and Nekimi is west of it, and Utica, again, west of Nekimi. The town of Rosendale is south of Utica, and Eldorado south of Nekimi. The distance from the city of Oshkosh to the neighborhood of Bethesda, Zoar and Peniel, in the midst of the settlement, is about ten miles, in a southwest direction. The first seven miles slant toward Lake Winnebago. Then a height is crossed and there is a gradual descent to the plain of the settlement.

A river flows through this plain in a northwest direction; and the soil on the side nearest Oshkosh is pink-red, but on the farther side is gray-black; and the qualities of the two soils are very different—the first being full of iron oxide, and the other without it. The red soil is stronger for grains, but tending to become hard in drought, and very difficult to plow and harrow. The gray soil is lighter to handle, sufficiently fertile, and on the whole preferred by farmers. Probably the plain lay for ages under shallow water, with vegetation growing through it. The plants draw much iron in combination with other elements, separating it from them, and leaving it as a green layer on the surface of the water. The wind in Wisconsin blows chiefly so as to drive this green and iron layer to the side of the valley nearest Oshkosh. This probably accounts for the difference in the qualities of the two soils.

CHAPTER IV

The Saturday Evening Meeting

The history of the Welsh of Winnebago and Fond du Lac Counties in the State of Wisconsin is mentioned in this book in connection with the meetings of their Jubilee celebration.

We now deal with the things of the Saturday evening meeting, July 3, 1897. Because of a wind too strong for the lanterns in the tent it was held in Bethesda Church. The chairman and leader of the meeting was the Rev. John K. Roberts, Spain, South Dakota, who is one of the children of the settlement. The following hymn was sung on the tune Gwladys—

"Mae lluoedd maith yn mlaen,
'Nawr o'u carcharau'n rhydd,
A gorfoleddu maent
Oll wedi cario'r dydd;

THE SATURDAY EVENING MEETING

I'r lan, i'r lan diangasant hwy.
Yn ol eu traed y sangwn mwy.

Cawn lanio i mewn i fysg
Y rhai y clywsom son
Gannasant bawb ei wisg
Yn nwyfol waed yr Oen;
A gwledda'n llon, heb ddiwedd mwy
Yn bur yn eu cwmpeini hwy.

Fe genir coron ddrain
Wrth ganu gwaed y Groes;
Fe gofir picell fain
Wrth gofio angeu loes;
Fe seinia'r holl dorfeydd yn un
Bob un o boenau Mab y Dyn."

Joshua 24:1-18 was read from the Word of God and the Rev. Thomas Foulkes, Necedah, Wis., son of the old pastor of Bethesda Church for a quarter century, led in prayer. The hymn, on the tune Andalusia, was sung,

"O Dduw! rho i'm dy hedd,
A golwg ar dy wedd,
A maddeu 'nawr fy meiau mawr,
Cyn 'relwy'i lawr i'r bedd:
Ond i'm gael hyn, nid ofna i'r glyn,
Na cholyn angeu'n hwy;
Dof yn dy law i'r ochr draw,
Heb friw na braw, rhyw ddydd a ddaw,
Uwch law pob loes a chlwy!"

A welcoming greeting was given by the pastor of the church, the Rev. R. F. Jones, with remarks lively and fitting. Bardic greetings were called for. J. Edno Roberts responded:

"I'r Aduniad, er dywenydd—galwyd
Trigolion ein broydd;
O dre y do'nt oll am dri dydd,
I gadw gwyl gyda'u gilydd.

Yn awr rhyw edrych yn ol-yr ydym.
I'r adeg orphenol,
Ar ein ffyrdd a'n troion ffol,
A siarad yn gysurol."

The Rev. John R. Jones (Bardd Hendref) responded:

"Pa ryw gofion pur gyfyd-yn unol
I eneinio'r ysbryd;
Cofion dyddiau borau'n byd,
Dyddan gan bur ddedwyddyd?"

HISTORY OF THE WELSH

Cofnodion cyfnewidiol-heddyw geir
Ddwg hiraeth presenol;
Dyma ni, ydym yn ol,
O'r hen gewri rhingarol.

Ambell un yn ymbellhau-at henaint,
Hwnt einioes o freintiau,
Oll o'n didwyll hen dadau,
Yma a roed i'w mawrhau.

Eu plant heneiddiant yn wir-ar eu hol,
Mor hawdd gwel'd, os ceisir,
Ofer ystryw, fe'n rhestrir
Fel torf henafol y tir.

Rhai o'r wyrion ar i waered—eisoes
Sy'n nesu'n agored;
Is yr haul pob einioes red,
Swm eu hanes yw "myned."

Daw eraill yn frodorion-y dilyth
Ardaloedd yn union;
Rhai gwaeth na'r genhedlaeth hon,
A rhai'n hygar enwogion.

CHAPTER V

The First Beginning of the Settlement

The old gentleman, Robert Roberts, was called upon to tell the story of the first load of Welsh to the Settlement. He is the only one of those nine living today in this world of time. And he, like his relatives, is a kindly and religious man. The Rev. H. O. Rowlands, D. D., Lincoln, Neb., is a nephew of his. More will be found about him in the "Biographies." The wives of four of the nine are living—Mrs. David E. Evans, Mrs. Abel Williams, Mrs. John W. Williams and Mrs. James Lewis.

THE STORY OF THE FIRST NINE WELSHMEN

Mr. Robert Roberts, Ring, Wis.

Behold fifty years have passed since I and eight of my friends were traveling here to start this Welsh Settlement. By this time all but myself that were in that load have died. Well did a friend put the following englyn into my mouth:

"Af i wylo, yr wyf olaf-o'r naw,
Er newid, ddaeth gyntaf
I deithio, yn nawdd y doeth Naf,
Mewn men yma i'r man mwynaf."

We came with earnest prayer for health and grace to enjoy life for the glory of the Saviour.

THE FIRST BEGINNING OF THE SETTLEMENT

In the year 1846 I was talking with two other Welshmen in the Waukesha Community—Abel Williams and William Williams, about going to Winnebago County to start a Welsh settlement. We judged it wise to delay the matter until more Welsh families should come from the Old Country, which took place the next summer.

So in July, 1847, we started from Cilmaenan, the home of Mr. and Mrs. John Hughes, a deacon with the Calvinistic Methodists. Our chief leader was David Hughes, the "carrier," owner of the wagon that carried us on the journey. One of the contingent, David E. Evans, the "singer," was in the city of Waukesha, about four miles from the Cilmaenan house, where we called in passing. We were assembled in the wagon as follows: On the front seat sat David Hughes and Abel Williams; on the second, Owen Hughes and David E. Evans; on the third, William Williams, "land surveyor," and Robert Roberts; on the chest sat James Lewis; on the last seat, Peter Jones and John W. Williams.

We journeyed from Waukesha to Waterville; then to Summit; then to Watertown, a village at that time; then to Oak Grove. When we were there David E. Evans asked what direction from there was Welsh Prairie. John Hughes answered him that the road forked a little ahead, the left road leading to Welsh Prairie and the one on the right to Winnebago. Mr. Evans said he'd like to see "the old boys of the quarry." Abel Williams said if we went there we could doubtless buy second hand land; and that this in the end should be cheaper than land wholly new, by the time it was tamed. Peter Jones said that such a place would be best for him. Owen Hughes said, too, in the same vein, he could buy second hand land as well as any of us. Then David Hughes, who was like a chairman over us, put the matter to vote, saying, "All who are in favor of going to Welsh Prairie, raise your hands." Four raised their hands. Abel Williams exclaimed that the majority were for going to Welsh Prairie. I said if they were going to Welsh Prairie I'd turn back.

At last it was decided to proceed toward Winnebago. We came to Waupun; and from there we came to Fond du Lac, to get plats of the towns of Eldorado, Nekimi and Utica. Then we came to Rosendale, and on to David Hyde's tavern. There was a young man from Anglesey by the name of Thomas Hughes working there; and William Williams and I were from the same shire, and so we felt attracted to the place. This hostelry stands to southeast of the house of Thomas Hughes, "tailor." We had reached there Saturday afternoon, and we stayed there over the Sabbath.

It seemed a strange Sabbath to us. Men were driving herds of cattle, as on a week-day. The cattle rushed on each other and one bull killed another.

As we were leaving the house of Mr. Hughes, Cilmaenen, Waukesha, Mrs. Hughes came out, saying, "Wait, listen! There is a box in the wagon, and there is a Bible in it. Remember the Bible when you go up, to maintain a Sunday School."

This Sabbath afternoon Abel Williams said that it was the good custom of the Welsh to hold a Sunday School, and that we should all come to hold a Sunday School at once. "Where shall we go?" said William Williams. "O, we'll go into the house" said the rest. We went

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into the hostelry and said we'd like to have a place to hold a bit of Sunday School. We were told we were entirely welcome; and those present listened, especially to our singing. Owen Hughes was given charge of the meeting. David Hughes was called upon to begin by reading and praying. William Williams led the singing. We had two song books.

At the close David Hughes was called upon to give something of an address. He spoke about the Old Country—its large churches, its large congregations, its excellent preachers and its thriving Sunday Schools. Then he observed that it was possible some of us might see this new Welsh neighborhood become a large place, possessing flourishing churches, wide houses of worship and numerous schools like those in Wales. "For if God be with us, who can be against us?"

Then John W. Williams observed the method by which we were taught in the old land of our birth and that it was our duty to work to maintain those principles and be the "light of the world and the salt of the earth" in this new land.

By now, behold the hopes of those brethren realized. Nine were in that contingent and by this time we have nine churches, each with a valuable house of worship, established. And many more than nine able ministers of the New Testament have been raised in our midst.

This was the first Welsh Sunday School held in this part of the country. Our first preaching service was held by the Rev. John H. Evans, who died in Dodgeville, Wis. He had published a small booklet on America, when he visited Wales, setting forth the bad and the good. He called his book, "Both Sides of the Page." He was a visitor to us. The Rev. Thomas Foulkes was the first settled preacher we had; one without his superior, as his story will be doubtless told by others at our Jubilee.

The next Monday morning we started to look over the country and to select our lands. Peter Jones went with David Hughes and selected 160 acres on Section 6 in the town of Eldorado. The rest of us went with a man named James Whitman. Owen Hughes selected 160 acres in the town of Nekimi, where the farms of Mrs. Joel Morgan and Hugh Owens are, near Bethesda Church. William Williams selected 160 acres on Section 26, in the town of Utica. Abel Williams selected 120 acres on Section 25, in the town of Utica. David E. Evans selected 80 acres on Section 19, in the town of Nekimi, where Mrs. Jonathan Jones is now. James Lewis selected 160 acres on Section 19, in the town of Eldorado, near the South Schoolhouse (He lost one 80 and gave up). John W. Williams selected 160 acres in the town of Eldorado, where the widow and son of James Lewis now live. David Hughes selected no land. I (Robert Roberts) selected 160 acres on Section 26, town of Utica, where my daughter and her husband, Edward Parry, now live. *my son and I*

Tuesday morning we went as a load to Oshkosh. There was no regular road, and only one bridge over the creeks. We saw nine houses on our way, those of Tomkins, Conarroe, Whitman, Hugen, Jackson, Greenman, Stackweather, Meyer and John Smith. And after reaching the Fox River, near Oshkosh, there was nothing but a ferry on which to cross. Near the river a crowd of Indians was camped; but they gave

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us no trouble.

How different things are now! Oshkosh is a city of 30,000 inhabitants; four bridges for pedestrians and vehicles and two for trains, to cross the river; and numerous smooth roads from the city to the Settlement.

Some of us had already taken out our papers to be made American citizens. Others did the same at this time in Oshkosh.

Before we left the house of David Hyde for Waukesha, to return on Wednesday, we counselled as to what name to give our new country. We agreed to call it the Oshkosh Welsh Settlement. Seven went back in the wagon. James Lewis and the writer stayed behind because they had not finished selecting their lands. But we followed them the afternoon of the same day, afoot all the way. (Note: Mrs. D. E. Evans, now living, says that David E. Evans, Owen Hughes, Abel Williams and Peter Jones remained in the neighborhood to build log houses for their families. It appears that, nevertheless, they went with the rest as far as Fond du Lac, and so the impression was left on Mr. Roberts' mind that they returned to Waukesha.)

Since I have the distinction of being one of the first to settle in the community, some of the story is requested of me, the only one in the land of the living.

DAVID HUGHES, "carrier."—He was from Cardiganshire. He spent his life in Waukesha, where his family is now.

ABEL WILLIAMS.—A man from Nant Isaf, Denbighshire, North Wales. He was the means of leading many to the Settlement, through his writings. He moved to Wild Rose, Waushara County, where he died a few years ago.

DAVID E. EVANS.—A man from Bethesda, Arvon, but born in Trefriw, near Llanrwst. He was often mentioned as a bass singer and a composer of music. He held many offices in the town of Utica.

OWEN HUGHES.—A brother from Colomendy, Flintshire. He was a prominent and able man, and filled offices in his town.

PETER JONES.—A man from near Wrexham, Flintshire. He was remarkable for his kindness, like his daughter, Mrs. Henry Jones, Peniel, and her husband, after him.

JOHN W. WILLIAMS.—Another man from Wrexham. He went to Neenah, and ran the Post Office there, under the government; and his widow is there now.

JAMES LEWIS.—A man from Cardiganshire, South Wales. He was a brother to the Rev. David Lewis, Neenah and Oshkosh. He held several offices in Eldorado.

WILLIAM WILLIAMS.—Born in Anglesey. He remained but a short time in the Settlement. He was a very responsible man.

ROBERT ROBERTS.—The writer, too, is a man from Anglesey. I came to America in 1845 and stayed in Waukesha until 1847. I am not going to elaborate on my own story, for I am with you all.

Permit me to close with a word of my old time recollection of Anglesey, whence another of the same party and I came, as well as a multitude of others of the early settlers. The name Anglesey is dear to many:

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"Mon, man Cymru,
Mon, gwlad y beirdd—
Tref Ifan a thref Farddin,
Tref y dryw a thref y beirdd;
Bod 'llew, Llys 'llew a Myfyrian,
Lle bu'r beirdd yn myfyrio:
Pedwar cant oedd oed yr Iesu
Pan wnawd yn Modywyr dy,—
Yr hen dy hynaf hwnw
A welais i an fin Arfon,
Yn ngolwg moroedd mawrion,
'Rhen foroedd llydain hyny
A gariodd ein llongau ni a'n lluniaeth
I wlad fawr ei bri yn y gorllewin pell."

The venerable gentleman was greeted by the Bard of Hendref in the following englynion:

"Gair o hanes gwyr hynod-a rodd hwn
Mor ddoniol a pharod;
'Dyw neb yn llawn adnabod—
Ei fri glan fawrha ei glod.

Hen wladwr anwyl ydyw-mwyn ei wedd,
Mae'n haeddu parch heddyw;
Yr olaf wr welaf yw,
O gofres rhai digyfryw.

Un pengoch, bochgoch fel bachgen,—a'i rudd,
Dan wrid fel y wybren,
Sydd eto yn gwisgo gwen
Hardd lewyrch, fel gardd lawen."

CHAPTER VI

The Agriculture of the Settlement

Then J. Edno Roberts read John Edwards' paper on "Agriculture in the Settlement." Mr. Edwards comes from famous stock in Gwynedd, Wales. The pure Christian, the gifted poet and the eloquent preacher, Rev. Richard Edwards (Rhisiart Ddu o Wynedd—i. e. Black Richard from Gwynedd), who came to America for his health, but died quite young, and who was buried near Zoar Church in our Settlement a quarter century ago, was a brother of his.

AGRICULTURE

Mr. John Edwards, Lemert, North Dakota

Note that the Oshkosh Settlement was started in 1847. The reason was the passage of free-trade in 1846, occasioned by the famine in Ireland. The free trade bill was a severe blow to agriculture in Wales

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and a fatal blow to Sir Robert Peel.

The Settlement lies in two counties, Fond du Lac and Winnebago; and in four townships—Rosendale, Utica, Nekimi and Eldorado. In the first the conditions were not very desirable because it was partly wooded and partly swampy and stony; but on the whole the land is fertile.

The community is more indebted to the Welsh than the Welsh are to the community. In 1851 the writer visited the first Settlement. The settlers were happy and hopeful; each one living on his own farm. Yet there were obstacles in the way, which led John Foulkes, Nekimi, to say in his original way. "We didn't live at that time, but only tried to live."

The subject, backward and forward, is too large for the personal knowledge of the writer. So he will have to limit himself to the period between 1847 and 1876, speaking briefly, as requested, on the period of the wheat and the period of the money.

THE PERIOD OF THE WHEAT.—Before raising wheat it was necessary to break up the land. In a bushy area like the Settlement this was a laborious but very romantic task. Twelve strong oxen could be seen, fastened to a huge plow, driven by a man like Samgar the judge, armed with a whip; while another man, like Elisha the prophet, grasped the arms, furrowing his way through roots and stones and every kind of obstruction.

The first seasons were mild and open, so that the best experience was had with winter wheat. John Smith, near Oshkosh, raised a thousand bushels, selling it to immigrants at a dollar a bushel. By staying in Wisconsin it was discovered what Wisconsin was—not a new paradise as some thought, but a part of the earth cursed in Eden! The seasons changed; and the winter wheat was killed in the spring. The crops became weedy and full of chaff. Some farmers thought the wheat itself turned to chaff, but there is no basis for that supposition.

The next experiment was with hedge-row wheat, a spring wheat. This was in rows and bearded, like barley, liking heat and dryness. For a few years the yield was very abundant; but when the wet seasons came it was a great failure—especially so on the prairies. This took place about the period of 1848 to 1851. Many fields over the country were observed to be uncut, the crop having rotted standing. The hedge-row was both a gain and a loss to many at that time.

After failure with the hedge-row, the Black Sea was tried. This plant was quite certain, but not fruitful. The straw was weak and scant, with a tendency to lie down; and the head was thin and bearded. It was hard to cut and hard to thresh. In a word, it could not be threshed clean without grinding up the straw and half grinding the grains. Because of these things the Black Sea wheat was not popular; and it early gave way to its successor, the Canada Club.

Probably this was none other than the "March wheat" of the Old Country, that was brought first to Canada and then to Wisconsin. For a time it was a great success. It was easy to cut and easy to thresh and very salable in the market. It required early sowing—in mud if necessary. But though put into mud or dust, it too finally failed., especially on the prairies. But it continued to be raised successfully by some in the Settlement, such as John Reese, John Edwards (Bryngoleu) and others. At

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that time winter wheat sold for 10 cents higher than spring wheat. The Club wheat was considered the next thing to winter wheat. The new method of grinding hard wheat was not yet known in Wisconsin, though it was in vogue on the Danube in Hungary.

About 1858 the Club wheat began to weaken and it was completely supplanted by the Fife. This is attributed to Scotland. It came from Canada to Wisconsin. It is a hard wheat, like Indrawn. At first the miller wouldn't take it, because of its hardness. By too tight a grinding it was feared the hulls would be mixed with the flour. With the new process one gets the best flour from the bran. Some thought much of the Rio Grande and they would sow it mixed with the Fife, to prevent the former from lying down. Of all the wheats tried in Wisconsin, the Fife was on the whole the best, and it did very well until 1876, when a new enemy appeared in the Settlement—the cinch bug. Since then wheat has not been a dependable crop in Oshkosh, not any other place in the state.

A word as to the Indrawn. The first settlers were not very fond of it, nor too fond of corn-meal mush or corn bread. I asked the Rev. David R. Jones, one of the best and wealthiest men of Lake Emily, the reason for this. He replied that the Welsh spent too much of June at the conventions, neglecting corn and hoe. Yet good crops were raised by some, such as the late Robert Lloyd and Evan Jones, the post-master.

The pig of that day was a strange creature. It was as snouty and as long limbed and as swift as the greyhound of the Old Country. One Welsh poet speaks of "unscalable walls." Whatever of that, there was not a fence in Wisconsin that a Wisconsin pig could not jump. Another oddity of his was his short tail, caused by the frost or the dogs. This was true also of the cow, that could not be very pretty with her short ears, stubby horns and bobtail.

Before ending this part something must be said about prices and implements of this period. Between 1850 and 1854 everything was low priced; wheat 50 cents; oats 15 cents; butter 10 cents. The best farm-hand was paid \$12 a month; the best girl cook was paid \$1.50 a week; the best pulpit orator was paid a few dollars and a bite of donation! From 1854 to 1856 the Crimean War was fought and wheat jumped immediately to \$1.00 and \$1.50 a bushel. This war was the salvation of many Wisconsin farmers. Under President Buchanan there were hard times, the reaction of the war and the panic of 1857.

In these early times the chief harvesting implements were the scythe and the rake. Then came the hand-raker and the self-raker, and then, as the acme of all machines, the self-binder.

THE SILVER ERA.—"As good as gold," "As good as the wheat" were formerly common expressions in the West. When the Welsh first came to Wisconsin, especially when they came to Oshkosh, the financial system of the state was very strange. State banknotes with fictitious guarantee back of them were in circulation. Though there was plenty of paper, money was very scarce and the interest very high—from 12 to 25%. I remember hearing the late Elias B. Williams, Cambria, tell how he once walked two weeks in two feet of snow to borrow a little money; and that he failed at last, though the security he offered was the

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best. In 1857 there was a depression and financial houses went down like nine-pins. I heard the late David Roberts, Peniel, remark that he visited Shawano at the time, expecting to find a sort of city there because of the establishment called the "Bank of Shawano." But there was nothing to be seen but a few log houses—banks closed and the woods nearly full of wolves and wildcats!

Business and money flowed freely at that time, and from the glorious description of some, one would suppose that the streets of Oshkosh, like the streets of Jerusalem in Solomon's time, were paved with silver; while every one of the old settlers knows that the best pavement in Oshkosh then was black dirt—as sticky as pitch, and almost as bottomless as the sea! There was not yet a development hatched of those things called "The Populists." Had they been in existence, they would have had calamity worthy of their desires and a theme worthy of their genius; and they would have been seen naturally joining the wolves of Black Wolf wailing mournfully on the lonely shores of Lake Winnebago! During the war and ever after, the wild-cat money vanished before the greenbacks. Since then not one bill-holder has lost a dollar through the failure of such establishments as the "Bank of Shawano" and the "Bank of Kalamazoo."

The Oshkosh Settlement, like every Welsh Settlement in the state, was noted for the honesty of its inhabitants. I once asked Edward Williams "Rich," as he was called by some, what was the financial reputation of the Welsh. "As good as gold," he said, mentioning by name the late John Reese. Rev. John Price Jones once said that the confidence of the people of Zoar in each other was so great that they freely loaned to each other without any kind of receipt—no mention of notes, but reaching down into the old sock and handing over the gold to the one in need of it. As parties to such transactions the late Thomas Roberts, William Jones and John Davies were mentioned. Is there something favorable to honesty in hills and valleys? I was once told that there was a kind of resemblance in this between the inhabitants of Oshkosh and the inhabitants of Columbus. I heard the late Dr. Williams, Cambria, say that the best payers on Portage Prairie were those living on the sand and not those living on the rich land.

At this point the circular letter was carefully read, and the eighth commandment, as to the "twenty minutes," and it seemed best to "end the endless" here, leaving it to greater genius on another occasion to deal with the period of the sheep and the fleece; the period of the pig and the Indrawn; the period of the cow and the milk; the period of the fast horse and the fat steers; the period of the fine houses and the spacious barns.

After a few extempore reminiscences a hymn, on the tune Joyful, was sung:

"Yma cur a blinder cawn,
Yma cwrdd i 'mado wnawn,
Nid felly yn y nef:
O! hyn fydd yn hyfryd,
Hyfryd, hyfryd, hyfryd—
Cwrdd heb byth ymadael mwy.

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Pawb sydd yma'n caru Duw,
Gwedi Marw hwy gant fyw,
A chanu yn y nef:
O! hyn fydd yn hyfryd, etc.

Cawn gyfarfod, uwch y llawr,
Apostolion Iesu mawr,
Yn ei addoli Ef:
O! hyn fydd yn hyfryd, etc."

The meeting was concluded, with everyone in happy mood, with the Apostolic Benediction.

CHAPTER VII

The Sabbath Morning Meeting

The Fourth of July, 1897, happened to be on the Sabbath, but the birthday of our Democracy was observed on Monday; so a Sabbath came in the midst of the Jubilee of our Settlement. This was regarded as a fortunate thing, and harmonized well with the character of the neighborhood. It was judged proper to have those persons serve publicly who had been connected with the religion of the Settlement. It was not convenient for all such to be present. And it is mentioned here that the following brethren served at Salem Church, Oshkosh, during the day: The Reverends E. G. Roberts, Bethel; D. E. Evans, Minneapolis; John K. Roberts, Spain, S. D.; and John D. Davies, Spring Green. A brief summary is to be given of the proceedings in the tent where the celebration was held.

The 10 o'clock morning service was opened with reading and prayer by Deacon John D. Jones, Caersalem Church, Wild Rose, who had come to the Settlement as a fourteen year old boy, with his widowed mother, Mrs. Mary Daniel Jones, in July, 1849.

The first to preach was Rev. John K. Roberts, Spain, S. Dak., from I. Cor. 3:10,11—"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ." He observed:

The foundation that supports the building, and its chief excellence, is strength. The foundation of the Corinth church was the doctrine as to the person of Christ, which was explained there first by the apostle himself. "I laid the foundation." Paul was not in the habit of referring to himself; but in this case it was necessary in order to play fair with God's church there. God's saints in Corinth were lacking in the spiritual quality. It is stated here that they were "carnal"; yet it is not said they were sensual—the believer is sometimes carnal, but is not sensual. The sensual man is one who is not born again. And though the behavior of the carnal man is similar to that of the sensual man, yet there is a great difference between the heart of the one and the heart of the other. We are called to consider here, That a foundation has been laid for our

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religion in these communities—That this is the only one possible—and That each one of us is to see to it as to how he builds upon it.

The apostle had come to Corinth from Athens when at the height of his ministerial power. On the way he decided to know nothing among them but Jesus Christ, and him crucified. When in Athens he employed his literary and philosophical knowledge, and he was unsuccessful. Perhaps that made him devote himself anew to the great doctrines of God's having appeared in the flesh, having died as an Atonement for the guilty, and having ascended to the throne as Saviour of the world. With this feeling he laid the foundation with the people of Corinth. And in this our fathers were much like him as they began the cause of religion in the Settlement. Remember that the Church of God has her great fundamental doctrine. Every human society must have some fundamental doctrines. Mohammedanism and Democracy must have their fundamental doctrines. This is a constitution—something for every member of society to settle down upon.

There is no firm foundation for a sinner, nor the church, but the doctrines as to the Person of Christ—in his merit, his holiness and in his constant presence with us. If we are lured to rest on other things, however excellent they may appear, we shall be disappointed and sunk in eternal misery. And if we slip into other things in the churches of our Settlement, religion will quickly fall into a mass of ruins in our midst, "For other foundation can no man lay than that which is laid, which is Christ Jesus."

Each one of us must see to it how he builds on this. Let each one take care, to begin with, that he has this foundation—

"Y sylfaen fawr safadwy
I roddi arni'th bwys."

The day of testing will come:

"Bydd melus yn yr afon
Gael Craig a'm deil i'r lan."

Let us also see that our whole life harmonizes with the foundation. We must by faith lay hold daily, everywhere, on the great truths about Jesus Christ. This is the only way for us to build consistently with the glorious foundation we have received. Without it we shall be without the Son, and without eternal life.

"Am graig i adeiladu,
Fy enaid chwilia'n ddwys,
Y Sylfaen fawr safadwy
I roddi arni'th bwys." Amen.

Then a sermon was preached by the Venerable John D. Davies, Spring Green, Wis., on Col. 3:4—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

I. CHRIST'S RELATION TO HIS PEOPLE. It is seen that there is a relation between Christ and his people, and this is a very close and dear one. It is sometimes set forth through the relation of a foundation and

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the building, the tree and the branches, the teacher and the pupils, and the king and his subjects. Wherever there is relationship duties and obligations arise from it according to its nature. In the family relationship every member is under obligation to the family of which he is a member. So also in the church, each member is obligated to Christ. The apostle notes some of these obligations at the beginning of this chapter, i. e. seeking the things which are above; setting one's affection on things above; dying to sin and living for Christ and the Kingdom. In the text he further observes the close and dear relation between Christ and his people. He confesses his relation to them. He is not ashamed to own them in this world, in the midst of their shortcomings and imperfections; and he will own them in the judgment to come, before his Father and the holy angels. They belong closely to him. There is no relationship, based on nature, as close as the relation between Christ and his people; for he is life to them—"Christ our life." No matter how closely people belong to each other, no one is life to the other. Christ is life to his people—"Christ our life." His Atonement is the foundation of their life; and to be with him in glory will be the perfection and crown of their life!

1. He is the author of their life: "I am the way, the truth and the life." There would be no way to life if he had not died, that they might have life and have it more abundantly. He was made the author of life eternal.

2. He is the security of their life. "And your life is hid with Christ in God." There is no place where life is safe but in Christ. There are many offices in the world for insuring life, but it is no more secure afterward than before. But Christ can insure his people safely and securely. Once your name is written in the Book of Life of the Lamb it will be forever safe. "No one shall pluck them out of my hand." "There is therefore now no condemnation for them that are in Christ Jesus."

3. He is the sustainer of life. The same power is necessary for sustaining as for giving life. We must feed on him. That manna in the wilderness was a foreshadowing of Christ. We are exhorted to eat his flesh and drink his blood, in faith and holy meditation. And by doing so the Christian is strengthened, and makes very good progress.

II. THE GLORIOUS APPEARING OF CHRIST WITH HIS SAINTS THE LAST DAY.—When he appeared the first time few people knew him; but when he comes the second time "Every eye shall see him," and nobody will fail to recognize him. Some will see him to their grief and distress; but the saints will see him to their joy and exultation. Let us note the manner of his coming:

1. He will come suddenly. Like the flashing of the lightning from the east to the west, so will be the coming of the Son of Man. He will come unexpectedly, like a thief in the night.

2. He will come on the clouds of heaven. "And ye shall see the Son of man sitting on the right hand of power, and coming on the clouds of heaven." John saw him sitting on a white cloud; and on his head a crown of pure gold. He is able to make the clouds his chariots and rides on the wings of the wind. How glorious is the Bible description of his coming on the last day, as the judge of all the earth! Everyone must bow down to him then.

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3. He will come with a multitude of his saints and his powerful angels. Their appearance will be glorious—each one dressed in the livery of heaven; but he will be unspeakably more glorious. It will not be difficult for anyone to recognize him, among the shining and glorious multitude.

4. He will come with the blast and cry of the archangel. The trumpet shall sound and the dead shall be raised. At the sound of that trumpet the graves will be seen to open, the walls of the city of death will fall, the prisoners of death will come forth from their darksome prison, more numerous than the leaves. The kingdom of death will be destroyed forever. "Death will be swallowed up in victory."

III. PURPOSE OF HIS COMING THAT DAY—

1. To show the justice of his providential administrations to the world. Clouds and darkness are round about his throne at present, and his ways are in the deep and his paths in the mighty waters; but this is the day when light will be thrown on all the twisted ways of providence.

"O fryniau Caersalem ceir gweled

Holl daith yr anialwch i gyd."

2. To decide the argument between man and his Creator. God has offered to settle on fair terms; but many will not make peace, and remain stubborn; but this is a day when it will be necessary to settle, and there will be no second trial.

IV. THE PRIVILEGE OF HIS PEOPLE THAT DAY.—"Ye shall appear with him in glory." Not only will the noted people—the great men of the Old Testament, the patriarchs and prophets, the noted people of the New Testament, the evangelists and the apostles, together with the notable host of the martyrs—thus appear; but each of the saints. The weakest of the tribes—you who have feared you would lose the day and never reach the end of the journey—you too will appear in glory. "There shall not an hoof be left behind" (Ex. 10:26). O, what a privilege to follow Jesus Christ in this world! After this we shall be with him in glory! Amen!

After the sermon, the Rev. Richard Foulk-Jones, pastor of Bethesda Church, came forward to administer the Holy Sacrament. He was assisted by the ministers present. The administration was accompanied with solemnity and spiritual delight that was greatly enjoyed.

CHAPTER VIII

The Sabbath Afternoon Meeting

This meeting was begun by Deacon Thomas D. Roberts, Randolph, who was brought up in Peniel Church. He read the second chapter of the book of the prophet Haggai, containing the text of the first sermon of the late Thomas Foulkes in the Settlement. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts." and then led in prayer.

After this Rev. Thomas Foulkes, Necedah, Wis., (son of the old pastor) preached from John 4:13-14—"Whosoever drinketh of this water

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shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Little of this sermon is in writing; and so its body has returned to the earth as it was, and its spirit to God who gave it. The following observations were made in it:

I. THAT THE CISTERNS OF THIS WORLD ARE INSUFFICIENT TO SATISFY MAN. "He shall thirst again," no matter how often or fully he drinks of their contents. Man wants things not to be had in the wells of nature: (a) He wants spiritual life—the power to lay hold on God and to enjoy him; (b) He wants the permanent; the permanent in himself calls for things permanent to be enjoyed; (c) He wants purity, without which man tires of himself.

II. THE GRACES OF JESUS CHRIST WHOLLY SATISFY MAN. "He shall never thirst . . . will be in him a well of water springing up into everlasting life." His grace is life, abiding and sanctifying. Its beneficial influences are seen (a) on the believer personally; (b) on the devout family; (c) on the countries that are Christian.

It was not what our fathers secured in the way of rich lands and full homes in this Settlement that made them contented; but the things their souls drew from the wells of salvation. Amen.

After him Rev. John R. Jones, Columbus, the minister of Bethesda Church for ten years, preached on I. Cor. 13:13—"Now abideth faith, hope, charity, these three; but the greatest of these is charity." We have but little of this sermon also. The preacher observed, to begin with:

That here is discussed the superiority of love, not by John, the apostle of love, but by Paul, the apostle of doctrine. There is a rise from degree to degree: (a) That faith, hope and charity excel over all other gifts and graces, and that they abide for ever. Repentance and patience too, in a way, are temporary. But the three graces will be in force in heaven. Faith makes trust in the faithfulness of God, hope makes expectation of the goodness of God, love makes rejoicing in the being of God forever; (b) But he goes higher with love, showing that it is superior to faith and hope—"And the greatest of these is love." So we are led to make the following observations:

THE SUPERIORITY OF LOVE OVER ALL THE GRACES—

1. Love as a feeling is superior to other feelings of our nature. It is love in this form that binds society together into happy families. But it is not love as a feeling that is mentioned here, but as a grace and one of the fruits of the Holy Spirit. And, as love excels among the natural feelings, it can be expected to excel also among the graces of the spirit.

2. It excels because it gives value to the other graces. Without love, to speak with tongues, know all mysteries, remove mountains, feed the poor, give the body to be burned is nothing. Faith itself has to "work through love" before it is acceptable. And hope that maketh not ashamed has to have love shed abroad in the heart.

3. It excels because it perfects the other graces. It strengthens patience to "endure all things"; it strengthens faith "to believe all things"; it strengthens hope "to bear all things." Its brightness glorifies

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the whole life of its possessor. We shall be those with nothing, though possessing everything, if without love. This give us humility in success, peace in trouble, triumph in death and glory in heaven.

4. It excels because it is serviceable. To possess and to receive it is the work of faith; to expect good things for itself is the work of hope; but love extends its hand to give and to serve. It is from his love that God works. The whole plan of salvation is the fruit of his love. It was love that caused him to give his only begotten Son. And it was the same love, shed abroad in our hearts, that led the apostles and martyrs to sacrifice their lives. If we are to give much real service to God and men, let us see that we have enough love in our souls.

5. It excels because it puts the image of God on the saints more than does any other grace. "God is love." The blessedness of the Divine Persons is to love and to give. The believer cannot resemble his Father much in knowledge, greatness and power; but he can be just like him in love. This will fit us to be with God and able to enjoy him. Heaven is a land of love and we must have it to enjoy that land. It is delightful to see natural love bring us here together to the Jubilee celebration; but it is infinitely better for us to have the gracious love that will make us all one with God and his family forever. Amen.

CHAPTER IX

The Sabbath Evening Meeting

The Rev. John R. Jones read the Scripture and offered prayer. Then the Rev. Hugh Owens, Barneveld, Wis., preached from I. Tim. 2:5—"For there is one God, and one mediator between God and men, the man Christ Jesus."

The apostle here teaches his brethren to pray "for all men." He bases the duty on what God is to every man; for there is one God—a Creator for every man; one Mediator between God and men—a Saviour for every man. God wishes, it says in the verse before the text, that every man be saved. So, since God belongs to every man alike, he desires that every man be saved, and he has set a Mediator between himself and every man; we have the obligation to pray for every man. We now note

JESUS CHRIST AS THE MEDIATOR.—Behold a special office, and behold also a special Person in that office.

1. A mediator has a very special office. It is said the word here means one in the middle between two disputing parties. It is always an important place, and more so according to the pleas and the extent of the disagreement. Of all disputes between parties, the greatest is this, "between God and men." The parties are eternal, with materials for eternal misery for us in the disagreement. There is infinite honor in God, and every attribute of his increases the disagreement between him and guilty man. The better his attributes, the greater the evil of sinning against him. And the degeneration and corruption of men increases the disharmony. "They have all gone astray, they have become unprofit-

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able." "Ephraim joined himself to idols." O, there is a great chasm between God and men!

2. The special Person placed in this office—"The man Christ Jesus." Several things are required in him for being a suitable Mediator. He has to be as close to one party as the other. Such a one is the man Christ Jesus—a Son of the one and a Brother of the other. He can sympathize with God in all the trouble, and he can sympathize with men too. He is a middle-man as to his Person, as well as a Mediator as to his office.

He has to answer to the pleas in the condition of peace 'he offers. Such a one is the man Christ Jesus—in him the promises of God are yea and amen to us; and in him are assured to God the repentance, obedience and sanctification of men. And he mediates. "On a better Testament Jesus was made a mediator" for both sides.

He must have the confidence of the parties to settle the case. Such a one is the man Christ Jesus. God entrusted to him the whole case in the early covenant; and he was perfectly satisfied with him when administering the covenant; "This is my beloved Son, in whom I am well pleased." And every believer does the same thing. And Jesus Christ is not a Mediator to any of us until we put our whole case in his hands. The glory of wisdom as well as the glory of grace is to be seen in the mediaship of Jesus Christ: "Which things the angels desire to look into."

Let us remember that there is "one Mediator"—only one. If there are many roads to New York and many lines to Liverpool, there is but one road to heaven; "Neither is there salvation in any other." And there is no need of anyone else, for this one is sufficient—to reconcile the whole world. He never failed to reconcile a single case put into his hands. Amen.

After him the Rev. David E. Evans, B.A., Minneapolis, Minn., preached from Rev. 21:1—"And there shall be no more sea."

Man by sinning has become a failure. "Verily every man at his best state is altogether vanity." "And it repented the Lord that he had made man on the earth, and it grieved him at heart." How sad! the crown of creation corrupt! "The creature made subject to vanity" through the man that was made to rule over it! Also, the curse through sin has ruined the earth: "cursed is the ground for thy sake." And there is nothing in man or the earth for self recovery of themselves. "Getting worse, worse" is the story of men. Outside the Gospel the sons of men everywhere sink into misery. This is the testimony of those in a position to judge.

There is the sound of mighty handling of the world in the words of the Bible. There is mention of terrible fire into which the earth is to be plunged—until the "elements melt with fervent heat." But there is also mention of "a new earth and a new heaven" for the saints to enjoy. There is mention of waters flowing to the east, descending into the sea (dead sea) and healing its waters. See Zech. 14:8-10. These and other words are God's words, to be fulfilled, every jot and tittle. And they teach, as it seems to us, that the earth is to be changed; as man in Christ is a "new creature" so it will be a "new earth." Perhaps the

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word "sea" in the text means the sea has separated the children of men into strangers and enemies; but it will be so no longer. We are, for the present, separated by some sea continually. Many would have this Second Coming now, but they cannot. But God's Church will come into better circumstances beyond, if not this side of the resurrection: "And there was no more sea." Also, in the Bible "waters" and "sea" mean men in war or some unhappiness. So, regardless of whatever else is taught by the text, it teaches that the Gospel removes that which troubles and separates men.

I. IT REMOVES THAT WHICH TROUBLES MEN. (a) It removes the difficulty of faith's communion with God. Without God man's soul is without a rock to rest upon. (b) It removes the difficulty of love to God. When love to God is lost, love to man is lost, and the capacity of trust, one in another. (c) The temptations of the devil are removed. "Satan is bound," the great disturber. He disturbed Job of old. Yet, "when he hath tried me, I shall come forth as gold." (d) The difficulty of the peace of God in the heart is removed. "My peace give I unto you," said Jesus Christ. So long as man rejects Jesus Christ he cannot avoid discomfort of the spirit. "Come unto me and ye shall have rest unto your souls."

II. IT REMOVES THAT WHICH SEPARATES MEN—(a) The distance by space will be abolished. Many remember their sad thoughts on losing sight of the mountains of Wales from on board ship when coming to America. The Atlantic then made a distance of two months. By now this is a distance of only six days—and by telegraph not half a second—it has almost been abolished. (b) The distance through death will be abolished. "And there shall be no more death." Loved ones shall meet again. (c) The distance through sin shall be abolished. Sin is noted for separating. The first thing it did in our world was to divorce man and God! But "ye who sometimes were far off are made nigh by the blood of Christ." Sin is something that it cost much to remove: "For God so loved the world that he gave his only begotten son." Dr. J. Hudson Taylor will not forget his mother's giving him in 1853 to the China Inland Mission—she gave a cry when bidding him farewell, as if her soul were poured forth! Sin is a terrible old sea to be removed. There was nobody but Jesus Christ that would face the task. Remember, soul, that the sea will not be removed for thee except thou receive Jesus Christ in faith and repentance. Let us pray for those who have not received him—God hears prayers, and this in a wonderful way.

Let the unrepentant remember that he daily raises a sea to disturb and separate him forever. Hell is on the border of the "far country," where prodigals seek to forget God. Sin will be in the judgment, having become a sea of fire that can never be crossed. It is in the day of grace that this sea can be abolished: "And there shall be no more sea." Amen.

At the end of the day a short, purposeful sermon was preached by the Rev. R. F. Jones on Romans 9:3—"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." He observed:

Great Britain last month celebrated the 60th anniversary of the reign of Victoria. She deserves to be praised, for she is a heroine in goodness. Let us do the same, observe the Jubilee in remembrance of the heroes

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of our Settlement. It was the religion of Jesus Christ that made them and Queen Victoria real heroes. But the Son of God is a hero and makes heroes. Look at Paul: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Self denial is the foundation stone of true heroism. After getting a man out of himself, he can be lifted out of the personal to the social—to defend his nation and the whole world; lifted from the local and the present to the great future. The gospel also affects the heart until it is warmed with a powerful desire to do good to others. The lofty position of the world today is the fruit of the labor of these true heroes. They lift the world in thoughtfulness to the intellectual principles by which the world was formed and by which it is carried on. They lift the world to the moral principles by which man is to serve God. The heroes are the people of the great and stable principles. Such were our early Welsh settlers in these sections; thus did they leave such a mark on the country. They were live men because they were God's men, throwing their energy into shaping social customs as they ought to be; and not dead people, going with the corrupt current of the new country around them. By making an effort in behalf of "their kinsmen according to the flesh" they benefitted the whole country. Let their descendants after them consider being like them. Jesus Christ made Paul what he was, Jesus Christ made Victoria and our fathers what they were; and only Jesus Christ can make us and our children what we ought to be—heroes of real virtue. Amen.

CHAPTER X

The Monday Morning Meeting

There was promising prospect of a delightful celebration—the weather was fine; the gathering numerous; sentiments tender; and the musical, poetic and literary preparations abundant.

Since it is necessary to give several chapters of the things of each meeting, some exceptions are made in reporting in the book. The chief object is to give the history of the Settlement for fifty years, and not to tell the story of the meetings of the celebration.

The chairman of this meeting was Mr. Richard T. Morgan, Oshkosh, one of the most beloved men of the Settlement and the state. Several references to him will be found in the book, and yet strangers can hardly form a sufficiently high opinion of his virtues. The following "englynion" to him were read by the Bard Hendref:

"Wele, gwr cenedigarol-a godwyd
I'r gadair lywyddol;
Un puraf, gwynaf ei gol,
O'r hen gewri rhingarol.

Morgan fad, fel tad wyt ti-yn y cylch,
Un coedd mewn haelioni,
Denol frawd, llawn dynol fri,
Dianaf mewn daioni."

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The multitude was called to order at 10 o'clock and the hymn, tune Crug-y-Bar, was sung under the leadership of Elias Davies:

"Cawn esgyn o'r dyrys anialwch
I'r nefol baradwys i fyw;
Ein heniad lluddedig gaiff orphwys
Yn dawl ar gynwes ein Duw;
Diangfa dragwyddol geir yno
Ar bechod, cystuddiau a phoen,
A gwledda i oesoedd diderfyn
Ar gariad anrhaethol yr Oen.

O fryniau Caersalem ceir gweled
Holl daith yr anialwch i gyd;
Pryd hyn y daw troion yr yrfa
Yn felus i lanw ein bryd;
Cawn edrych ar stormydd ac ofnau,
Ac angau dychrynlyd a'r bedd,
A ninau'n ddiangol o'u cyraedd
Yn nofio mewn cariad a hedd."

The Rev. John R. Jones read from the Bible Lev. 25:8-24; and the Rev. Thomas Foulkes led in prayer.

In his opening message the chairman referred to the large number of the dear ones of the Settlement that had left us—many of whom would have swelled the pleasure of the day, if here with us. Then he turned the meeting over to the Leader, the Rev. John D. Davies, Spring Green, one who was pastor of Zoar Church for years.

Because he had fallen from a wagon the day before, the Rev. David Price failed to be at the meetings. We here give his bardic greeting, in which are seen his devotion to his nationality and the warmth of his truly religious spirit:

"Fy hoffus gyd-Gymry tra gwaraidd, Gwyllt Walia
Adawsoch, er hiraeth, tu arall i'r mor—
Gadawsoch rieni yn mhriddell y dyffryn,
Gadawsoch anwyliad i ofal yr lor.

Er llw o helbulon, rhad fendith y Nefoedd
A lwyddodd eich llafur 'nol croesi y lli;
'A'ch ffon' bron y doethoch, fel Jacob i Haran
Ond heddyw, 'dwy fintai' a berthyn i chwi.

Cyd-unaf a chwithau am dro i'r mynedol,
I deithio mewn adgof yr hen lwybrau gynt,
A gwrandio ysbrydion blynyddau aeth heibio
Yn sibrd i'n clustiau ar aden y gwynt.

Ymdeithia'n meddyliau trwy ganol prysglwyni,
Oedd nythle i nadrodd a nodded i'r hydd;
Lle heddyw y gwelir yr ydau ardderchog
Yn tonni fel dyfroedd dan awel y dydd.

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Pa le mae ein brodyr, arloesent goedwigoedd,
Gan blannu perllanau yn lle y rhai hyn—
A gauent y meusydd, a sychent y corsydd,
A bontient afonydd? Bron oll yn y glyn!

Bu rhai yn sefydlu mawr Achos yr Iesu,
A chodi addoldai i'w gynal yn glyd;
Bu eraill yn traethu am Aberth Calfaria—
Geir heddyw yn gorwedd, a'u tafod yn fud!

Er hyny mi welaf rai wedi cael aros,
Fel heirdd gof-golofnau y cyfnod i gyd—
Rhai welsant ddechreuad yr Haner Can Mlynedd
Sydd genym i'w ddathlu fel hyn o un fryd.

Cyfodwn, o frodyr, faen mawr, Ebenezer,
I Dduw am ein cynal ni dymor mor faith—
Rhyfeddol fu cymorth Ei law anweledig;
Ac felly, O bydded hyd ddiwedd ein taith.

A chwithau sydd ieuainc, oroeswch efallai
I ddathlu Can-mlwyddiant yr ardal wiw hon,
O byddwch wroniaid mewn rhinwedd a chrefydd.
Trwy dderbyn yr Iesu a'i Ysbryd yn llon."

By this time it was felt that the tide of the festival had risen high and everyone's spirit was in the best mood to enjoy the story of the energetic pioneers of the neighborhood.

CHAPTER XI

The Inhabitants of the Settlement

When the first Welsh people came to these parts they found the Indians wandering and dwelling on the land. Though the savages had lost their right to the land, yet they were slow to leave it, for it was rich in game. Quail, prairie chickens, turkeys, geese, ducks, pigeons, deer and other wild creatures were found in abundance. Also, the clear rivers and big Lake Winnebago swarmed with countless fish large and small. Indian women were seen cultivating patches of land, to grow sweet corn and other vegetables, raising remarkably plentiful crops.

One chief, named Oshkosh, lived at the mouth of the big Fox River, after whom the populous city of today is named. The old chief visited the place many years after he left; and he was given a royal welcome. He was taken through the principal streets in an elegant carriage, and as he remembered his old home, he broke down crying copiously. Man is man in every situation. A photograph was taken of him (from which the above picture was made), and there is talk of making a statue and erecting a memorial column to him in one of the city's parks.

A man by the name of Nicollet, who followed the Frenchman Champlain, had come through Lakes Michigan and Huron to where

THE FAMILIES OF THE SETTLEMENT

Green Bay stands, and from there up the lower Fox River to Lake Winnebago and to the vicinity of the city of Oshkosh as early as the year 1634. There has been a certain amount of communication between this place and Europe from then until now for trade in short-hair hides; yet no effort was made to settle in the country for about two hundred years after Nicollet's visit.

It was the Black Hawk War of 1832 that occasioned the discovery of the agricultural riches of southern Wisconsin. This caused the people of other states to come here to make permanent homes. After four years, in 1836, the country was organized as a Territory by the Congress in Washington, when there were but 15,000 inhabitants in it, one for every 2,500 acres. In 1846 the inhabitants were permitted to form a state, which was consummated May 29, 1848, ten months after the first Welsh people came into the locality.

The task of assembling the story of the early settlers and their families was given to Mr. Evan Daniel Davies, who came to the Settlement with his parents in 1847 and who is an observant and reliable man. The fruits of his labor and that of the editor are given in the following chapters. So he and we beg forgiveness of everyone that may have received wrong treatment at our hands.

THE FAMILIES OF THE SETTLEMENT

Mr. Evan Daniel Davies, Oshkosh, Wisconsin

Some of our early settlers came together over the Atlantic in companies. Some ships deserve attention in the history of our Settlement. The *Sobrano*, a sailing vessel from North Wales, has right to first place in this list. On her sailed David Roberts, Peter Jones, Owen Hughes, Frederick Roberts, Robert Davies, Neenah, and Matthew Jones and their families. They sailed from the port of Liverpool and reached the port of Quebec, Canada, in seven weeks' time. The next is the *Tamberlane*, that sailed from the port of Aberystwyth, South Wales. She also landed in Quebec after being nine weeks on the journey. We were on her deck on the high seas fifty years ago today—the day of our Jubilee. In her came David Morgan, Thomas Hughes, James Lloyd, Richard Moses, Daniel Davies, John Davies, Evan Evans, with their families, and also Mrs. Daniel E. Williams. We mention also the *Forest Queen*, that carried over the Atlantic, in 1850, the following persons: Griffith Williams, Edward Shone, Thomas Price, George Griffiths, John Morris, Richard Price, and the Rev. David R. Jones.

Emphasis can be placed on the words, "and their families," in connection with a number of the early settlers, for they were blessed with many children. Frequently seven to ten were found in one home. Twelve children were born to Owen Hughes and wife, Richard Bennett and wife, Edward Bean and wife, and John Foulkes and wife. Thirteen were born to John Edwards and wife, and thirteen to Richard Moses and his wife. Fourteen were born to John Reese and wife and fourteen to James Lloyd and his wife. Fifteen were born to Owen O. Jones and wife; and eighteen to Edward Davies and wife.

It is difficult for the grandchildren of the first settlers to form a clear

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idea of the hardship and weariness of their ancestors in this Settlement. They had come here, mostly, with no money backing to start life, ignorant of the ways of the country and some of them unaccustomed to farming. Some families had to borrow money to carry them to the journey's end. Not many had an ox or plow to work their lands; nothing but a pick and shovel. Many an acre was treated that way to raise potatoes, corn and garden vegetables in it.

The land, too, was so full of bushes, woods and stones as to require persistent efforts to make it fit to break with a plow. It was necessary to split the wood and build fences to protect the wheat fields that were sown. It was necessary to dig large ditches to drain the marshes; open roads through the woods; and to build bridges over the rivers and creeks. It was necessary to hew logs and build houses and to raise barns. Because of the lack of money and because interest rates were as high as 20 per cent, they could but help each other in love and sympathy. And their agricultural implements were very imperfect: only a sickle or scythe to cut hay and grain; a flail to thresh; and a hand-sieve to winnow.

In the matter of food, it was good to have the necessities of life, not to mention luxuries. As to clothing, utility not beauty was the chief aim. There was no troubling to follow the fashion; but the same bonnet was worn summer and winter for years. Many a mother and child were seen walking to worship on the Sabbath, carrying their shoes and stockings in their hands, so as to save them and keep them clean to wear in church. One Sabbath morning the sisters of the writer came to the meeting decked in new calico gowns for the first time in America and the sight affected him so, that he shed tears of joy. It was a common thing then for girls as well as boys to walk, not only to services and on nearby errands, but also to the city of Oshkosh, with heavy loads of market articles. It was good to advance to the stone-boat and oxen, or the wheel-barrow, a cart, home-made, entirely of wood.

In spite of this they were an especially happy people—full of "faith, hope and charity," temporally and spiritually. There was hearty hospitality in every cottage for whoever came by. Being strangers themselves, they knew the heart of the stranger and did their best to entertain him. Likewise God was very gentle with them in his providence. He sheltered them from plagues and diseases, from floods and fires, from hurricanes and crop failures to a large degree. Also, he kept them from disturbances and troubles, from robbery and murders more than any other settlement in the country. And they, their children and grandchildren stand high as citizens, patriots, soldiers and religious people among their neighbors. And there is room to hope that their descendants will continue thus for ages to come.

When the Welsh reached this place they found some American families, mostly from the East, settled before them, here and there in the region—Messrs. Pickett, Nash, Fisk, Greenman, Hawley, Howard, Hyde and others who proved to be peaceful and kindly neighbors.

After these general observations, let us move forward from period to period as rapidly as possible in so short a time.

SETTLERS OF THE YEAR 1847

SETTLERS OF THE YEAR 1847

First place is given to a single man by the name of Thomas Hughes, who had come to work with David Hyde in the town of Rosendale. He returned to Wales and died there.

The first after him were the company of nine, about whom Robert Roberts, who was one of them, has already written. The following is added by us:

1. DAVID E. EVANS, the "Singer." He settled on Section 19, town of Nekimi; then he sold his place to Richard Edwards, Ohio, and he settled the second time on Section 35, town of Utica. His home is called "Pen yr Allt" (Top of the slope or grade). He was an intelligent singer, having composed a number of good tunes. He also had an unusually strong bass voice, comprehensive and sweet. He died October, 1874. His widow, Mrs. Margaret Evans, is living and is a very responsible woman because of her talent, her temperament and her piety. She is a sister to the Rev. Morris Williams, M. A. (Nicander), author of "The Divine Oracles" and other good books. They were married by him in the cathedral church of Bangor, Wales, March, 1843.

Their son, William D. Evans, married Jane, daughter of the deacon and the good veterinary, Hugh Parry, and is the chorister in Bethesda.

John D. Evans, who married Elizabeth Jones of Proscairon, is a merchant in Minneapolis.

Ebenezer D. Evans, who married Catherine, daughter of David S. Evans and who was a clerk in the First National Bank of Oshkosh for eighteen years. He lost his health and moved to Tacoma, Wash., and again to Minneapolis, and finally to Randolph, Wis., where he started the successful State Bank. He died April 5, 1896, leaving a wife and five daughters to mourn his loss. He was a great theologian, an excellent teacher, a good song leader, an able poet and a faithful member of the Calvinistic Methodists all his life.

Wynn Evans, who went to the far West, who married an American and who now has a lumber business in British Columbia.

Margaret, the only daughter, who is the wife of the Rev. David E. Evans, B. A., only son of David S. Evans and living in Minneapolis, where her husband is a minister with the Presbyterians.

2. DAVID HUGHES, the "Carrier."—He returned to the Waukesha community, where he died, leaving a family that still lives there.

3. OWEN HUGHES, Esq.—He settled on Section 30, town of Nekimi, land now possessed by the widow of Joel W. Morgan. He was ahead of many in wealth and other advantages. He was the first justice of the peace and the first to own a wagon and team of horses. He moved to Oshkosh to live, where he died in 1879. His wife, Mrs. Sarah Hughes, who was a religious lady and very kind to the servants of God, died in Oshkosh March 7, 1882.

His oldest son, John Hughes, is a successful merchant and responsible citizen in Fond du Lac. A patriotic greeting was given by him at the Jubilee. He married Miss Mary Lloyd, and they have three children: Robert and William, who are home, and Gwendolen, a charming girl, who died two years ago.

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Elizabeth Hughes, who died when twenty-two years old. Jane who married Oscar F. Crary, Oshkosh, and their children are: Arabella, the wife of Oliver Ellsworth; Oscar F., home; and Charles, who died in 1895.

Mary, who married John McClure, Peoria, Ill., left a widow, but in good circumstances, and her children are Mary and Frederick.

Catherine, who married Col. C. Dwight Cleveland, who has been Judge of the Probate Court for years; and their children are Chester Dwight and Catherine Caroline, who are home.

Harriet, who married J. J. Dau, Oshkosh, and their children are all dead.

Edward L. Hughes, who married Louisa Crane; and their children are Mary, the wife of Stephen Radford, Oshkosh; Harriet and Kitty, who with her father was drowned in an accident on Lake Winnebago about twelve years ago. He was a successful business man in the city.

Margaret Anne, who married James Madison Bray, Oshkosh; and their children are William M., Hazel and Charles, all home.

4. PETER JONES.—He settled on the northwest corner of the town of Eldorado. His wife and two daughters died within three months, soon after his arrival. He buried them in a field, since there was no cemetery in the neighborhood. In time he exhumed them to bury them in a place intended for a cemetery, but which was abandoned. So he exhumed them a second time and buried them in Zoar cemetery, where they lie, and their father since the year 1865, and all the family except Catherine, who is the wife of Henry Jones and living on their father's old farm. They maintain one of the kindest homes for strangers far and near.

5. JAMES LEWIS.—He settled on land in the town of Eldorado. He was robbed of half that land and moved to settle a second time in the same community on Section 9, Eldorado, land that belongs to the family today. He married Jane, daughter of David Morris, June 6, 1848, and there were born to them: Sarah, the wife of Benjamin, youngest son of John Edwards, Bryngoleu; Caleb Lewis, who is with his widowed mother, a responsible young man; Anna, the wife of Watkin V., son of E. T. Jones, Brynmelyn. He died young, Feb. 26, 1880, and was buried near Zoar Church.

6. ROBERT ROBERTS.—He settled on Section 26, town of Utica, where he lives now with his daughter and son-in-law. He is the only one living of the first nine that came to the Settlement in the summer of 1847. He married Letitia, the daughter of George Lewis and sister of Mrs. John Reese, who died Aug. 24, 1870. Their children are: George, married and living in Iowa; Anne, wife of Dr. Hugh W. Parry, left a widow since June 21, 1884, and living in Oshkosh; Letitia, married to Samuel McCilwain and living in Minneapolis; Robert, married and living in North Dakota; Elizabeth, who married Edward Parry and lives on the old home place; David Roberts, married and living in the city of Oshkosh.

7. ABEL WILLIAMS.—He had buried his first wife in Waukesha before reaching the Settlement. He settled on Section 26, town of Utica. He was married a second time to a young woman of character, living today. He was a man of ability and a church officer. He moved, after some years, to the Pine River Settlement, Waushara County, where he

raised a numerous and responsible family. He died in old age a few years ago.

8. JOHN W. WILLIAMS.—He married Eleanor Vaughan, sister of John Vaughan, Section 22, Utica—in Waukesha Sept. 15, 1849, and settled in Neenah the following week, where he was a trustworthy post-master and quite successful. But he died suddenly, in the midst of his years. His widow lives in the home and is known throughout the country because of her generosity to every good cause.

9. WILLIAM WILLIAMS—surveyor.—He returned to Waukesha, where he finished his course, highly respected by all. His daughter, Mrs. W. H. Jones, came to the community in 1849 and his son, Morris Williams, about whom mention will be made later.

These were followed by several others, named alphabetically.

10. DANIEL DAVIES.—He and his family spent the first winter in a log cottage, with a grass roof and nothing but a dirt floor, on Section 31, town of Nekimi—one set aside for state education, known as the University Section. Since the land was not for sale he moved the next spring to Section 1, town of Rosendale, where he labored energetically to make a home for his family. He was a man of one language, simple and kind. Once he mortgaged his home to get money to help a poor stranger neighbor to secure forty acres of land to make a home for himself. He was without deceit and supposed everyone else was likewise. He died very suddenly in 1856, without knowing anything but hardship. Through patient effort, his wife, Margaret Davies, and her children were able to remain on the place. In her old age she gave up all cares. She died in the home of her daughter, Jane, at Lake Emily, and was buried beside her husband at Zoar Dec. 12, 1893.

Anne, his oldest daughter, married Owen W. Jones of the community. She was a charter member of Zoar Church. She died in Randolph June 17, 1895, and was buried beside her husband in Engedi. Her daughters, Catherine, Margaret and Mary, and her son, Daniel Jones, are married.

Evan D. Davies, who married Hannah, youngest daughter of Richard Parry. He moved in 1867 to his farm in the town of Algoma, and after that to Oshkosh. They have one daughter, Grace.

Mary, who married Thomas T. Jones, Lake Emily, and who died years ago, leaving ten orphan children.

Jane, who married Edward Davies, Lake Emily; and Maria who married his brother, John Davies, Racine, who died leaving one son to comfort her. These two brothers are sons of William Davies, Randolph, Wis. He had come to the city of Oshkosh in 1850, but he moved to Lake Emily after a period of a year. He was a deacon with the Welsh and a good man. Edward, his youngest son, likewise in the Racine Church.

Elizabeth, the wife of David N. Lloyd, and living on the old place of the father in the Settlement.

11. ROBERT M. DAVIES.—His wife, who was a sister to Owen Hughes, Esq., died at sea and was buried there, leaving to him her little orphan daughter, Jane, the wife of Thomas E. Davies, on Section 35, Utica—their children are Catherine, the wife of Griffith D. Jones, and Harriet Davies. He made his home in Neenah, where he married the

HISTORY OF THE WELSH

second time—Mary, who had come to the Settlement in 1849 with her sister, Mrs. W. J. Jones; and their children are William and David, Mary Elizabeth and Margaret Ellen. He was a good plasterer, a tender head of the family, a pure Christian and possessed of much talent. He died in the year 1893 and his widow dwells in Neenah.

12. JOHN JONES.—He settled on Section 21, town of Nekimi, where he lived up to a few years ago. He was buried with his wife, Mary Jones, in Bethesda cemetery. Margaret, his daughter, married David P. Williams, Section 5, town of Neenah, who is a widow and living on the place, with industrious sons, with plenty. Her daughter is the wife of Edward Price, nearby, whose children are familiar with Welsh. John, who is unmarried and living on his father's farm. Thomas, who is married and living on a part of his father's old place. Mary, who married John S. Thomas and who owned land inherited from her father. Her husband died Dec. 17, 1889; and in Sept., 1896, she married Thomas Williams, Watertown.

13. MATTHEW JONES.—He too bought his land, but because of his family's illness he did not move to make his home on it. Elizabeth, his daughter, married Owen Pitchard and after some years they settled in the city of Fond du Lac. Their children are: Sarah, who died as a charming young girl; William, John, Theophilus and Mary Pritchard, who are still a comfort to their parents.

14. JAMES LLOYD.—He was a skilful butcher, and a very kind neighbor. He spent one season on Section 31, Nekimi, the "University," or land to pay the cost of education, living in a house roofed with marsh hay, and the sides covered with sod. Then he moved to Section 32, Nekimi, where he died in the midst of his years. His wife died Nov. 18, 1896, and she was buried beside his body near Bethesda Church. Their children are: Anne, the wife of David Davies, Cathay, North Dakota, who is a State Senator and a kind neighbor; David Lloyd, who married Jane, the daughter of Jarret Roberts, who died June 23, 1890; John Lloyd, in Fessenden; Dorothy, who married Thomas R. Williams, son of the Rev. J. E. Williams, who died Nov. 8, 1889—and he lives in Fessenden with John, Irwin and Maud, their children; Thomas Lloyd, in North Dakota; Mary, the wife of the Hon. Wynn Edwards, Rosendale; Jane, who married Mr. Owens, Ironwood, Mich.; and James Lloyd, who is on the ancestral place.

15. JANE MORGAN.—She married an Englishman, although she could not speak English nor he Welsh. But they came to understand each other and live happily. She was a character by herself, without being the most handsome, yet unusually kind, tender hearted and ready to help everyone in distress. One son was born to them, Thomas, but he and his parents are dead, and the home owned by strangers.

16. RICHARD MOSES.—He spent the first winter with James Lloyd, in the house mentioned. He settled in the following spring on Section 1, town of Rosendale. He worked hard, in poverty and weakness, to make a home for his family. He died in 1870, of tuberculosis. The place belongs to his widow, who lives in Oshkosh, in comfortable circumstances. Seven of the children are living: Richard Moses, married to the daughter of John W. Hughes and living in Winfred, South Dakota;

Mary Humphreys, a widow and living in Randolph; Thomas Moses, unmarried and living in the Settlement; Anne Moses, with her mother; Sarah, the wife of David Evans (Meirionfab) and living in Chicago; James Moses, working at the old home; and Elizabeth Moses, keeping house for her brother. The children are all in quite comfortable circumstances.

17. DANIEL OWENS.—He settled on "Pen-y-bonc" (Top of the hill), Section 36, town of Utica. He was a carpenter and some homes he built remain until today. He possessed strong mental power and one would suppose he had a strong body, but, he died of tuberculosis when young. His widow, as was mentioned, lives in Mankato. Mary, his daughter, is the wife of Allen E. Morris. She is the first Welsh woman born in the Settlement, July 16, 1848. Thomas Owens, his son, lives in his father's old home, on Section 23, married to the daughter of Thomas N. Jones. He is physically one of the largest of men.

The children of Daniel Owens and his wife Maria are: Daniel, who married Emma Mosher, in Wadena, Minnesota, and his children are Edith and John; Mary, the wife of Allen E. Morris; Thomas, who married Anne Jones, and his children are Mary, Alice, Sarah, Daniel, Thomas, Catherine, Floy and Edith; Sarah, who married John Williams, South Bend, Minnesota, who died June, 1886, and she Nov. 7 the same year, and their children are Maria, deceased, and John Roger, adopted by Allen E. Morris and his wife; John, who married Mary, the daughter of Thomas Hughes, Mankato, and his children are Jane, Cecil and Esther.

18. DAVID ROBERTS.—He settled east of Peter Jones' land, Section 6, town of Eldorado. He was complete and powerful in body and mind. He was a strong pillar of the cause of Jesus Christ in Bethesda, and especially so in Peniel. He went to the land of his birth in 1870 for restoration of health, but died and was buried there. His very virtuous wife died Feb. 22, 1892, and was buried near Zoar Church. Their children are:

Edwin K. Roberts, who did much for the Welsh Colony in Patagonia and who spent a large part of his life in it. He slept in death before realizing the dream of early life.

Rev. John K. Roberts, his mother's boy, fond of his book and the fellowship of the church. He became a minister in Peniel, the church in which he was brought up. He labors now in Spain, South Dakota. His story will come later.

Thomas D. Roberts, who married Sarah, virtuous daughter of the deacon, James R. Williams. He was chosen a deacon by Peniel Church and afterward by the Church at Randolph, where he has lived for years, with great respect and usefulness.

Peter Roberts, who married Matilda Edwards, Rosendale, sister of Rhisiart Ddu o Wynedd (Black Richard of Gwynedd—or North Wales). He has been a farmer in North Dakota for years.

Josiah Roberts, who married the daughter of Samuel Williams and who lives in his parents' old home. He was chosen a deacon by Peniel Church and he is an able and commendable man.

David Roberts, who married Sarah, the daughter of Robert Owens. He lives in the city of Oshkosh, an employee of the North Western Railway and a faithful deacon in the Church of the Calvinistic Methodists.

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Anna Bella, the only daughter, who is the wife of George L. Reese, who also is a deacon in Peniel Church, near Linn Grove, Clay County, Iowa.

19. **FREDERICK ROBERTS.**—He settled on Section 36, town of Utica. His wife died before he came here and he buried her in Waukesha, Wis. His son John died too, soon after they came here, by a tree falling on him. His son Richard married Elizabeth, the daughter of David Morris. He also died, by a rock rolling on him, in 1875. Their children are John F., Margaret, Sarah, Albert, Elizabeth, David and Isaac. His son Frederick married the widow of Daniel Owens and lives in the city of Mankato, Minn.

20. **MARY ROBERTS.**—She married John P. Yates and settled on the southern border of Section 1, town of Rosendale, where the widow now lives, having lost all her children but John Francis Yates.

These, as far as we know, are all of the Welsh of the Settlement in 1847, though David Evans lived near the mouth of the Fox River, where the city of Oshkosh stands, and perhaps some other person, not identified with the nationality.

SETTLERS OF THE YEAR 1848

1. **RICHARD H. EDWARDS.**—He and his family came here from the state of Ohio and he bought the rights of David E. Evans, on Section 19, Nekimi. He lived but two years; but his widow, Mrs. Anne Edwards, and her children were on the place for many years. Their children are: The Rev. Richard Edwards, D. D., Bloomington, Ill.; David R. Edwards, who died in Pittsburgh, Pa., when about 30 years of age, leaving a widow and a child; Elizabeth, the wife of the Rev. John Price, who died in Bad Axe, Mich., when 29 years of age; Isaac R. Edwards, who married Sarah, the daughter of Richard Bennett—his sons are R. H. Edwards, of the Buckstaff-Edwards Co., and Dr. C. E. Edwards, now in Stevens Point; Margaret, who married John Gittins, one of the responsible deacons of the Calvinistic Methodists in Oshkosh, but who is now a widow in the city; Mary Anne, who married John T. Jones, Lake Emily, who died some years ago; John R. Edwards, who died in Chicago about 1867, leaving a widow; William R. Edwards, married and living in Tracy, Minn.; and Hugh R. Edwards, married and living in Whitcomb, Wis.

2. **WILLIAM EDWARDS,** "watchmaker."—He came here from Racine and settled on Section 32, Nekimi. He was a man of ability and a deacon with the Calvinistic Methodists. He moved to the city after some years and then went to another state. Jane, his daughter, is the wife of Owen O. Jones, Mona. John Edwards, his son, married Jane, the daughter of Griffith Williams and who moved to Oshkosh. He died a short time ago in Denver, Colo. Several of the other children have died and the rest have scattered from the Settlement.

3. **REV. THOMAS FOULKES.**—He settled on Section 25, Utica. His wife, Maria, was a sister of the wives of David Morris, David S. Evans and John D. Jones, and of David Davies—a quiet and very virtuous person. He was in the front rank of the preachers of the state, as indicated in another chapter of this book. His children are: Elizabeth, the wife of William Owens, Racine, and having two sons, Thomas and Lemuel; Rev. William Foulkes, D.D., Salina, Kansas, an excellent preacher with the Presbyterians; Maria, who married Mr. Avery, whom she lost through

death, living in Chicago; Rev. Thomas Foulkes, Necedah, Wis., an industrious minister with the Methodist Episcopalians; Phoebe, the wife of the son of the Rev. Thomas R. Jones, living in McGregor, Ia.

4. THOMAS HUGHES, "tailor."—He settled on Section 12, Rosendale, where he lives until today, in very comfortable circumstances and receiving all care from his son, Owen Hughes, and his family. But he has buried several of his children; but one son and four daughters are living—one being the wife of Wm. Rees Davis, Randolph, who has a very virtuous son being educated at Ripon College.

5. DAVID JENKINS.—He settled on Section 1, Rosendale, where Zoar Church stands, but he sold it to John Davies, a deacon in Zoar, and moved south about three miles, where he finished his course in 1850 and was buried near Bethesda. His widow is vigorous and present at our Jubilee celebration. David Jenkins, his son, married Mary, daughter of Richard Parry, who has left his ancestral home and is living in South Dakota. Mary, his daughter, who married John J. Thomas, Nekimi, is a widow. Anna, who married Job Morris, moved to Hawarden, Ia., and is dead. Hannah, who married Mr. Disbrow, lives in Iowa. Elizabeth and Rachel Jenkins are dead. (Mrs. Jenkins died Nov. 5, 1897, when 90 years old. She was quite vigorous at the Jubilee. She was thrown from a carriage and she weakened until she "died in the Lord." She was buried in Alcester, So. Dakota.)

6. JOHN JONES, "mason."—He settled on the east border of Nekimi, Section 14; but after some years he moved to Section 20, near Salem Church. His wife, Elizabeth Jones, died and was buried near Bethesda Church. She was a remarkably virtuous woman and respected by all. He lived many years after her, a man acceptable to all his neighbors. He followed his calling, occasionally with his son—to be accommodating, rather than from need. Their children are: Evan Jones, the head of a family when he came to the place; Charles Jones, who died for his country at the time of the Rebellion; John W. H. Jones, who married Jane, the daughter of David and Margaret Davies and who lives on her father's old farm; Richard Jones, who married Esther, the daughter of David and Martha James, who lived nearby on another old farm of his father's, but who died some years ago; Jane, who married Richard Hughes, son of John Hughes, Cilmaenen, who lives in Fessenden, No. Da., with several children; Elizabeth, who married Maurice Williams, son of W. Williams, "surveyor," who died about the year 1879, leaving five orphans, William R., who is in Deadwood, So. Dak., Joseph, who was in Mandan, No. Dak., but who died Nov., 1897, John M., who is in the Settlement, Elizabeth Anne, a teacher, Fessenden, No. Dak., and Benjamin, who died July 10, 1893, Anne, who married John Reese, who lives in Idaho, near Farmington, Wash., with a large family.

7. EVAN JONES, "mason."—He settled on Section 32, Nekimi, a farm in his possession today. He with his father, John Jones, built Lawrence University in Appleton, East College, Ripon, and many other buildings, which praise his skill and honesty. He was secretary of our Bible Society for years and he is now Postmaster and clerk of his town. He lost his very virtuous wife Sept. 18, 1878. His children are: Jane, the wife of Griffith W. Hughes, Rossland, British Columbia, Canada, and their

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children are Margaret, William and Evan; Catherine, keeping house for her father; William, married to Sarah, the daughter of David and Martha James, in the city of Oshkosh, and their children are Viola and Elizabeth Mabel; Elizabeth, the wife of Thomas J. Davies, Section 32, Nekimi, author of the history of our Bible Societies; Thomas, home with his father; Anne, the wife of Albert Sharrett, and now living in Lynd, Minn.

8. OWEN R. JONES.—He and his wife, Lucy A., settled in Menasha in 1848. He died in 1863; and in 1881 the family came to Oshkosh. Their children are: George M., Oshkosh, married to Edna, the daughter of Mr. Edgerton; James M., Milwaukee; Emma J., the wife of Dr. D. W. Rowlands, Oshkosh, with one son, Howard J., who is home.

9. DAVID MORGAN.—He settled on the land belonging today to the widow of Thomas Smith, Section 5, Eldorado, and moved to land belonging to his son. His daughters married Thomas Smith, James Lloyd, Thomas N. Jones, Robert Roberts, Nekimi, and the Rev. Thomas Walker. William Morgan, his son, is married and living on his father's old land, Section 6, Eldorado, and has added much to it. He was one of the best of earth and died peacefully under the pains of cancer, resting on Jesus.

10. HUGH OWENS.—He came to the community April, 1848, from Port Washington, Wis., and settled on Section 36, Utica, a place he sold to Robert Lloyd, when he bought the farm of Owen Hughes, Esq. He is a son of Thomas and Eleanor Owens, Bodededeyrn, Anglesey, and his wife, Catherine, is a daughter of William and Margaret Jones, Llandrygar, of the same Shire. Their children are: Margaret, who died when 14; Owen, who died when 12; William, who died when 26; Thomas, who is in Neenah; John Owens, who married Anne, the daughter of John Reese, who lives on his father's place, and their children are Katheryne, William, Reese, Howell and Elizabeth; Rev. Hugh Owens, who married Elizabeth, the daughter of Robert J. Williams, serving the Calvinistic Methodist Church at Barneveld, and their children are Mabel, Wilbur and Ada. He and she were pillars in Bethesda Church from the beginning—she skilled and kind in entertaining hundreds of the "servants of the most high God" until her death Jan. 6, 1894—and he a faithful deacon and treasurer and very zealous for purity of doctrine and conduct. His paper on temperance will be found in this volume.

11. WILLIAM POWELL.—He settled on Section 10, Nekimi. He came from a famous family in South Wales. His daughter, Anne Powell, died in 1848 and was buried, first of all, near Bethesda Church. His wife died very soon and was buried in the same cemetery. He too, after about twenty years, slept with them. His son, William, and his daughter, Jeannette Powell, still live in the home. David Powell, who married a girl in Wales and who settled on Section 19, Nekimi. He died in Oshkosh Oct. 26, 1896. Mary, the wife of William Edwards, son of John Edwards, Bryngoleu, who is in Crescent City, California, and has several children, one a promising physician in San Francisco.

12. REV. JOHN PRICE.—He married Elizabeth, daughter of Richard Edwards, "Garth," and moved to the southwestern part of the state, where he died. He was a good preacher, and a brother to the remarkable Rev. James Price, M.A. His wife also is dead.

13. THOMAS REESE, "saer" (carpenter).—He settled on Section 35,

SETTLERS OF THE YEAR 1849

Utica; but he moved soon to the Pine River community. One of his sons is a merchant in Berlin, Wis.

SETTLERS OF THE YEAR 1849

1. DAVID BOWEN.—He settled with Margaret, his wife, on Section 36, Utica. They had no children, but they brought up Griffith Roberts, who married Mary Anne, the daughter of Ebenezer Stephens, who is in Racine. They moved to Oshkosh, where they lived to a great age.

2. DAVID CLAYTON.—He and his wife, Hannah, settled in the town of Rosendale, but he soon moved to Pine River. He had a large family, of whom only Edward, John, David, Sarah and Emily are living. He died last spring.

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3. DAVID DAVIES.—He and his wife, Margaret, settled on Section 31, Nekimi—the "University." Their children are: Edward H., married to Elizabeth, the daughter of Cadwaladr Lloyd, with one son, Ira, and living in Oshkosh; Elizabeth, the wife of Mr. Tatch, with three children, and living in Chicago; William, with two children, and living in St. Paul, Minn.; Jane, the wife of W. H. Jones, and their children, Ora, Effie, Ewart, David, Hugh and Avery; Margaret, the wife of John Williams, with three children and living in Chicago; Jacob Davies, married to Eleanor Griffith, with two children, and living on the old place, Section 19, Nekimi.

4. JOHN DAVIES, "crydd" (cobbler).—He settled on Section 1, Rosendale, near Zoar Church. Besides farming, he followed his trade for a time. He was one of the most good-natured and kind. He was a faithful deacon in Zoar Church for a long time. His wife was the daughter of Thomas Reese, Neenah. Their children are: Margaret, the wife of David Hughes, Plana, South Dakota; Evan Davies, in Missouri; Thomas J. Davies, married to Elizabeth, the daughter of Evan Jones, with one daughter, Elizabeth, a deacon in his father's church; Daniel Davies, married to Catherine, the daughter of William Hughes, and living near Peniel; John Davies, dead; David Davies, married to Margaret, the daughter of D. Davies, "dyrnwr" (thresher), and living on his father's farm.

5. DAVID S. EVANS.—He and his virtuous wife, Elizabeth, bought the farm of Daniel Owen, Section 36, Utica, near Bethesda Church, where his son-in-law, Rowland Davies, lives. His wife died about 1870 and he has remarried and lives in Big Rock, Ill., quite elderly. His children are: Elizabeth, the wife of Rowland Davies, who died June 20, 1885, leaving nine children—Elizabeth, David R., Catherine, Jane, John, Arthur, Edward, Owen and Uriah; Catherine, who married Ebenezer, son of David E. Evans, who was in the National Bank of Oshkosh for many years—a very religious and respected man, but he died Apr. 5, 1896; she and his children—Elizabeth, Eunice, Sarah, Esther and Catherine in Minneapolis; David Edward Evans, B.A. (another mention of him will be seen), who married Margaret, daughter of David E. Evans.

6. EVAN EVANS.—He was a brother to David S. Evans. He settled, with Sarah his wife, on Section 31, near Peniel Church, and one daughter was born to them, Mary Alice, the wife of Henry, son of John Reese, she having several children and living in Linn Grove, Ia. He died Oct. 31, 1893, when 80 years old, his wife and daughter living in Iowa.

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7. EVAN EVANS.—He settled on Section 31, Nekimi, near John Reese's place, but he moved soon to the Pine River vicinity, where he died. His children are: by Elizabeth, his first wife, Elizabeth, the wife of Daniel Davies, one of the deacons of Salem Church, Oshkosh, who died there Jan. 3, 1896; Margaret, the wife of John R. Williams, Oregon City, Ore.; and by Anne, his second wife, Evan B. Evans; John O. Evans; Mary Anne, the wife of Griffith Davies; Benjamin R. Evans; Hannah, the wife of Mr. Schell; Lewis Edward Evans; Everinah, the wife of William X. Evans; and David Charles Evans.

8. JOHN FOULKES.—He came here as a young man, to Owen Hughes, and married Mary Anna, daughter of George Griffiths, and settled on Section 32, Nekimi. He died June 4, 1897, and was buried near Bethesda Church. He was preceded by six of his children. There are left with his widow five sons and one daughter—Edward, Thomas, Richard, William, Guy and Edith Foulkes.

9. WILLIAM HUGHES.—He married the sister of W. H. Jones and settled on Section 24, Utica, but moved to Mr. Wright's place, Section 30, Nekimi. He died May 5, 1891, and his wife Mar. 24, 1893. His children are: Eleanor, the widow of Emory Davis, in the city of Ripon, educating her son and daughter, Henry and Floy—the older daughter, Olive, died recently; Catherine, the wife of Daniel Davies, near Peniel, with one daughter, Iva Mary; Elizabeth, the wife of Thomas Roberts, south-east of Peniel on the site of the old "Bothell Post Office,"—their children are Ivor, Irene, William.

10. REV. JAMES JEFFREYS.—He married the daughter of the deacon, John Thomas. He spent part of his time in the city. See "The Ministry Among the Baptists" in another part of the book.

11. EVAN T. JONES.—His wife, Anne, is a sister to Sarah, the wife of Richard Bennett. He came from Ohio to Dodgeville, and then to Neenah in March, 1849, and after that to Black Wolf in October, 1849; and lastly to Section 26, Utica, in 1864. He died Dec. 23, 1886, when 62 years old, after being industrious and skillful in making his family comfortable, and especially faithful with the cause of Jesus Christ. His children are: Thomas E. Jones, married to Anne, the daughter of James R. Williams, in Clay County, Iowa—his children, Edgar Milton, Clara Bell and Jeannette; Jeannette A., who married the Rev. David Davies—she died Nov. 30, 1885, her children are Howell David and Ivor Hugh Davies; David Albert Jones, married to Elizabeth, the daughter of Henry Jones, on Section 22, Utica—his children are, Ethel Anne and Mabel Catherine; Hugh C. Jones, who died Oct. 30, 1879; Sarah Jane, the wife of Owen E. Jones, Camroden, N. Y.—one child living, Edith; Watkin V. Jones, married to Anna, daughter of James Lewis, on his father's old farm—one child living, Edgar T. Jones; Dr. Charles W. Jones, St. Paul, Minn.; Edward Baxter Jones, who died Dec. 22, 1889; Oscar Lincoln Jones, married to Elizabeth, the daughter of Richard Jones, Algoma, on Section 30, Nekimi—his children Haydn and Lydia.

12. HUGH JONES, "Baptist."—He settled on Section 6, town of Eldorado, so as to be handy to Salem Church, where he was a faithful member. His first house was a poor cabin and it was blown over by the wind on his wife's head; her china dishes were broken, but not her bones.

He was a zealous temperance man and an enthusiastic speaker in behalf of that good cause. He was also a public prayer man greatly enjoyed by his brethren of all denominations. Their children are John, married to the daughter of W. Llewelyn, and living in Oshkosh; Catherine, married to Lewis Lewis and living in Clay County, Iowa.

13. MRS. MARY JONES.—She was the widow of John (Not Daniel) Jones—see page 14. She and her orphan son came to the Settlement in July, 1849. She was born in Ysbyty Ifan (Evan's Hospital), where she spent 29 years. She was brought up religiously and was among the first children permitted by the Calvinistic Methodist to frequent meetings with their parents. She married J. Jones, born at Adwy'r Clawdd, and religious like her. He was a fellow student with the Rev. John Hughes, "Mount Street," Liverpool, and later led the singing in the Church of the Adwy. He was an active temperance man. He used to see to the ribbons and medals for the societies. He was in the midst of writing a Welsh grammar when he died, May 25, 1844. After living in the Settlement until 1854 she moved to the Pine River vicinity, Wild Rose, where she died in Sept., 1877. Her son, John D. (Ioan) Jones, married Elizabeth, daughter of Joseph and Jane Davies, and they live near Caersalem Church, Wild Rose. Their children are: Jane, the wife of David E. Evans; Mary, the wife of the Rev. David Davies; Annie; Lizzie; Sarah; Gwilym E., married to Angeline, daughter of Daniel and Elizabeth Davies; John D; Joseph, and Catherine. He, like his father, is faithful with temperance, music and as deacon of the church.

14. JOHN E. JONES, "Braady."—He settled in Neenah. He had a family and went into business with "Mr. Williams of the Brewery." We do not have details to record about him, except that it is said that he and his family were kind people.

15. OWEN O. JONES, "Mona."—He settled as a young man on Section 1, town of Rosendale, but he moved years ago to Section 8, town of Eldorado. He married Jane, the daughter of Mr. and Mrs. Edwards, "Watchmaker." Their children are: William, married to Miriam, daughter of Griffith Williams; John, married and living in Minnesota; Isaac, married to Rachel, sister of Jonathan Jones; Mary, married to William Thomas, Oshkosh; Jane, married to Edward Carroll, Oshkosh; Catherine; Margaret, married to Jesse Moon; and Thomas, home. They buried Elizabeth and Eliseus after they were grown up, and others when young. He and his wife are responsible people and faithful with the cause of Jesus Christ in Peniel Church.

16. RICHARD M. JONES.—He settled on Section 1, town of Rosendale. He was born in 1802 and lived until Apr., 1897. After coming to the Settlement he was married and his widow, Mrs. Jemimah Jones, lives in Oshkosh. Their children are: Richard, married to Elizabeth, daughter of Mr. and Mrs. Daniel Roberts—their children are, Mary Anne, Daniel Thomas and Ida Ellen; Mary, married to Gustav Youngnickel—she died Feb., 1892, and her daughter, Mary Edna, is being raised by her grandmother.

17. RICHARD R. JONES, "drayman."—He and his wife settled in Oshkosh. He kept a grocery store for a time and then carried goods as

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a drayman. He was a good, religious man and a respected deacon in the Congregational Church. He and his oldest son, who was a responsible banker, are buried in Riverside Cemetery; his widow lives in De Pere, Wis. His son, William, lives in Kansas City, Mo. To this family belongs the distinction that in their house the first public Welsh service of worship was held in the city of Oshkosh.

18. RICHARD JONES, "Algoma." He and his wife settled on Section 17, town of Algoma, near Oshkosh. He came, like his brothers, Thomas N. and John D., with their mother from Cardiganshire. He and his wife are responsible people because of their industry, honesty and kindness. They were pillars with the Welsh cause in Zion Church, Oshkosh, to the end, and they follow the same cause in its English form under the name of Plymouth Church. Their children are: Mary Jane, wife of Hugh F. Hughes, Oshkosh, with two daughters; John Theophilus, who died Aug. 14, 1886, when 21 years old; David, who is in North Dakota; George, married and living near his father; Sarah, who married Thomas Charles Williams, who died Dec. 13, 1889, leaving her with three orphan children: Elizabeth, the wife of Oscar L. Jones; and Charles.

19. THOMAS N. JONES.—He is a brother to Richard Jones, older than he. He too settled in the town of Algoma, but moved to Nekimi, and again to Rosendale. He married the daughter of David Morgan, of the Settlement, who like her father is one of the excellent of the earth. Their children are: Margaret, the wife of R. W. Mackie, Section 32, Utica; Anne, the wife of Thomas Owen, Section 23, Utica; David; Hugh; Elizabeth; Dorothy; and Alice.

20. WILLIAM JONES, "gof" (blacksmith).—He and his wife settled on Section 12, town of Rosendale, Aug., 1849. He worked energetically in his blacksmith shop and on his farm and came into comfortable circumstances. He bought another farm on the same Section, where the widow lives with his son Owen J. Jones. This son is married to Margaret, daughter of Hugh Hughes, Zoar, and he has a daughter married to John, the son of Samuel Davies. Henry C. is married to Jane, daughter of John Reese. Their children are Elizabeth Ella and William J. Rowland married Margaret, daughter of Thomas Smith, but died young, leaving his widow and two children, Catherine and Thomas.

21. WILLIAM G. JONES, "saer" (carpenter).—He was an unmarried man for some years, a carpenter of the best sort. He worked in Neénah a part of the year 1849. He built the Bethesda and Peniel churches. He bought land on Section 31, Nekimi, and married Elizabeth, daughter of Griffith Williams, of whom were born one son and several daughters, one of whom is married and living in Chicago. He is dead, but his widow and children, with plenty, are living in the home.

22. WILLIAM H. JONES, "sgubor-leinw" (full barn).—His wife is the daughter of William Williams, "surveyor," Waukesha, and granddaughter of Richard Evans, Cilmaenan, Llanfaethle, Anglesey, who was an excellent deacon and an incomparable bone doctor. He settled on Section 26, town of Utica, where he died July 23, 1892, and where his widow lives. Their children are: William R., who died Apr. 27, 1886; Catherine, who died Sept. 1, 1885; Henry, who died Mar. 31, 1885; Margaret A.,

who died Aug. 5, 1881; Eleanor M., the wife of John C., son of the Rev. J. E. Williams; John H., who died Jan. 17, 1894; Elizabeth, the wife of Charles, son of David C. Jones, who have one daughter; and Annie, home. This family, though torn by death, is greatly respected by all.

23. REV. WILLIAM W. JONES.—He and his wife Maria came from the state of Ohio ahead of his brother Evan T. Jones and settled in Neenah, where he put forth effort and where he began to do public speaking. He moved from there to Pine River, and again to Berlin. He lost his wife, but not before his children grew up. He married the second time, with an American woman, and one daughter was born to them, Beulah, an assistant teacher in Bellevue College, Nebraska, where he also lives, an old man by this time. He is mentioned as one of the most accommodating in the country.

24. REV. DAVID LEWIS.—He came to Neenah at the end of the year 1849. His brother, James Lewis, had come to the Settlement as one of the first nine. Since Mr. Lewis took a leading part in the organization and development of the churches, his history is given in the chapter on "The Ministry."

25. DAVID MORRIS.—He settled on Section 33, town of Utica. His wife, Jane, was a sister to the wife of the Rev. Thomas Foulkes. She died in the midst of her days, but he lived until March 10, 1891, when he was 88 years old. Mrs. James Lewis is a daughter of his (see page 28). Another daughter is Elizabeth, the widow of Richard Roberts, who lives with her children in the old home on Section 35, Utica. Her children are: John F., Margaret, Sarah, Albert, Elizabeth, David and Isaac. Another daughter of his is Sinah, the wife of Mr. Hicks, with two daughters, Jennie and Clara, one son married and dead. Also a daughter of his is the wife of Edward Williams, Tredolphin, Cambria, to whom was born one daughter, Mamie. His only son is living on the old ancestral place, married, since May 19, 1868, to Mary, daughter of Daniel Owens—the first child born in the Settlement. (See his picture, and also the note on page 31.) Besides having that distinction, she is also a kindly woman, religious, very virtuous, and thus a fitting leader of the large multitude born and to be born in the community.

26. ROBERT M. OWENS.—He and his wife, Mary, sister of Evan Owens, Algoma, came to Neenah July, 1848; and the first Welsh sermon there was delivered in their home Aug. 3, 1849, by the Rev. Thomas Foulkes. They moved to their house on Central Avenue, Oshkosh, in 1853. Five children were born to them, three of whom died young and the other two, Sephorah and Benjamin, after they were married. One daughter of Sephorah is living, in Minnesota. He died July 23, 1870; and she Dec. 30, 1896. They were both very religious.

27. WILLIAM OWENS.—He and his wife Margaret came to Neenah Aug. 1, 1849. They were the parents of R. M. Owens, who had come there a year before them. Their other children are: Evan M. Owens, and his wife Anne, who is in the Pine River Community; Owen I. Owens, Jane, the wife of Thomas Williams, who did not come here until 1866, but her daughter Jane, the wife of Thomas Richards, came about this time; Elizabeth; Gwen, the wife of John Jones, Caledonia; and Miriam.

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They moved to the Pine River community, where they died. This family is among the "faithful in Christ Jesus."

28. DAVID PARRY.—He came to Neenah in 1849, a young unmarried man. Little of his history is available, other than that he worshipped with the Welsh there.

29. HUGH PARRY.—He and his second wife, Catherine, came to the Settlement from the Ixonia community, making their home first on Section 16, Nekimi, near "Cymry y Coed Tewion" (the Welsh of the thick woods), among whom he was faithful in maintaining means of grace. In 1865 he moved to Section 19, the same town, for the sake of religious opportunities. He was a faithful deacon in Bethesda Church, and also notable as a veterinary. He was succeeded by his youngest son, Dr. Hugh W. Parry, Oshkosh. He died Nov. 23, 1882, when 78 years old. His son, Dr. Parry, died June 21, 1884, leaving his wife, Anne, daughter of Robert Roberts, a widow with two orphan daughters, one of whom, Minnie, died Feb. 21, 1896, the other, Letitia, being with her mother at 408 Jackson St. His virtuous wife, Mrs. Catherine Parry, lived until recently, making her home with her only daughter, Jane, the wife of William D. Evans, and their children are—David, Hugh, Elmer and William Rees. (See page 27). His children by his first wife are: John, who died in Oshkosh Aug. 1, 1890; Henry, dead; Anne, the wife of David W. Thomas, Irving Street, who was a brave soldier during the Civil War and who has overcome the difficulties of life, to climb up in wisdom and grace—and they too have some children married; Evan, dead.

30. DANIEL PHILLIPS "gof" (blacksmith). He made his home near Salem Church, on Section 16, town of Nekimi, where he and his son followed their calling for many years. He was an unusual character and very acceptable as a neighbor. His son, William, is married and living at 247 Oregon St., Oshkosh.

31. JOSHUA PHILLIPS.—He settled on Section 12, town of Rosendale. After some years he left this farm to his son, John, and came to live near Salem Church. He, his wife and one son, David, whose family is in Clay County, Iowa, and two of the girls having died. The son is a successful farmer and is a faithful officer in Salem Church. One of his children, Julia, is married to Samuel, son of David James, and lives nearby. Two of his daughters married two brothers, William and David Price, Section 14, town of Utica. The third married John Thomas, "Cincinnati."

32. JOHN REESE.—He and his wife Elizabeth settled on Section 36, Utica, between Bethesda and Zoar. He was born Feb. 27, 1815, in Ty-gwyn (White house), Abergwili, Carmarthenshire; and she was born a daughter of George Lewis and his wife, Pont-Richard-Eynon, of the same Shire, July 27, 1817. They came to this country in 1841, remaining in Phoenixville, Wilkesbarre, and Reading, Pa., until May 15, 1849, when they came to this Settlement. She died April 27, 1893; and he died Oct. 23, 1864. They were a notably kind family and strong pillars in the cause of Christ. They were members of Zoar Church, where he was chorister for nearly forty years. He was a strong and active man in every circle and in the front as a farmer. Their children are: John,

married to Anne, daughter of John Jones, "mason," and living in Idaho, near Farmington, Washington, and a pillar in God's cause in the place; George L., married to Anna Bella, only daughter of David Roberts, Peniel, and living near Linn Grove, Iowa, and a church officer; Henry, married to Mary Alice, only daughter of Evan Evans, Peniel, living near Linn Grove, Iowa, and a rather good poet; David, home, following in the paths of his virtuous father and a member of the Committee chosen to publish this book; and Thomas, who died in the war, where he went to fight for his country. Their daughters are: Letitia and Margaret, home with their brother; Elizabeth, the wife of John Pritchard, Section 36, Utica; Mary, the widow of Thomas C. Lloyd, who had been appointed to write on the Bible Society for this book, but who died suddenly; Jane, married to Henry, son of William Jones, "gof" (blacksmith); Anne, the wife of John, son of Hugh Owens, Bethesda; Sarah, the wife of Hugh Jones, Clay County, Iowa—all virtuous and religious women. May the grandchildren strive to keep up with the family in industry, virtue and religion: "Unto a thousand generations" is God's promise.

33. MORGAN RICHARDS.—He and his numerous family settled on Section 12, town of Rosendale. Several of this family died and the rest left the Settlement. So we pass them by.

34. EDWARD ROBERTS.—He and his wife Mary settled in Neenah. He acquired a disease and died July, 1849, ten days after arriving, and he was the second to be buried in that cemetery. She lived until Sept. 4, 1878. Their children are: Elizabeth, the wife of David J. Owen, City Hall, with a family of seven. Samuel, married to Maria Clement; his family are Melissa, Florence, Howard, Mary and Alice. Catherine, married to Hugh McGregor; and her family are: Mary Margaret, the wife of John Strange—their children, Catherine, Ethel, Hugh and Paul; Charles and Edward, both married and in the lumber business in Granite Falls, Minn. Hannah, who married Matthew Lomas, with one daughter, Emma, the wife of Charles Cooley. Sarah, the wife of Isaiah Young, Raymond, Minn.; her family are: Melvin, Mary Lydia, Hannah, Edward, Minnie and Ulysses, Zechariah in Greenfield, Ia., married to Minerva Guptil, of whom were born to him Carrie, Minnie, Uriah and Lee; the first and third are dead. Uriah N., who was the husband of Julia Roraback, in Davenport, Ia., until his death; and his children are Edward and Horace; he was one of the excellent of earth. Mary A., a teacher for years in Des Moines, Ia. E. L. (Lazarus) Roberts, a well known lumberman in Chicago, the husband of Sarah Ellen Roraback; his family are Hugh, Rhoda, Catherine, Ruth and Edward. Frances Ellen, the widow of Joseph A. Oliver, and her family, Inez and Uriah N., moved to Oshkosh.

35. THOMAS ROBERTS, "Zoar."—He settled on Section 2, town of Rosendale. He was much liked by his neighbors, and he was a pure Christian and a faithful deacon in Zoar Church. While helping a neighbor move a building in 1876 he was injured so that he died. His wife lived until June, 1897. Their children are: Rachel, widow of Joel W. Morgan, about whom it will be noted later; Elizabeth, married and living in Dakota; Daniel, married and living on the old farm, and one of his children the wife of Richard Jones; Mary and Margaret, widows and living in Chicago.

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36. THOMAS SMITH.—He settled on Section 4, town of Eldorado; he married the daughter of David Morgan, who is a widow in the old home. He was a miller and followed his calling for a time in Oshkosh. Their children are: Richard T., who married Elizabeth Sharratt, on Section 5, Eldorado—his family Effie A. and D. Albert; Catherine, the wife of W. Lewis, and living in Montana; Dorothy, the widow of William, son of Jarret Roberts, living with her mother—her family, Eva and Jasper; Mary the wife of Owen, son of Thomas Hughes, "teiliwr" (tailor), Section 12, Rosendale—her family, Jessie, Margaret and Catherine; Margaret, the widow of Rowland, son of W. Jones, "gof" (blacksmith), living with her mother—her family, Catherine and Thomas.

37. JOHN THOMAS, "Baptist."—He and his wife, with married sons, came from the state of Ohio, settling near the location of Salem Church. He and his family were the beginning and support of this church, where he was a faithful deacon. He and his wife died in the Lord, in good age.

38. THOMAS E. THOMAS.—He was the son of John Thomas, mentioned, and settled on Section 20, Nekimi, where his widow and son dwell. Their children are: William C., married to Mary, daughter of O. O. Jones, and living in Oshkosh; Anne, who married Henry Hughes, and is dead; Lemuel, home; Stephen, married; Sarah, who married Mr. Davy; David, who married Elizabeth, daughter of John H. Hughes, who (Elizabeth) died recently; Margaret, who married the Rev. D. H. Jones, M. D., and is living in Cattaraugus, N. Y.

39.—JOHN THOMAS, Jr.—He and his wife settled on Section 13, town of Utica. Their children are: Elizabeth, who married Evan Ellis, Berlin, who died; Sarah, who married George Evans, and who died in Clay County, Ia.; David, who married Jane Anne, daughter of J. W. Williams, Plas-yn-glyn, of whom there is one daughter, but the mother is dead; Margaret, who married Mr. Holden, Oshkosh; Ida, the wife of Mr. Gooseman, Oshkosh; Evan, on the old farm, married to Mary Hughes; Maria, the wife of Mr. Wyley, Oshkosh; John and his wife, Stella, at Springwater, Wis.

40. REV. EVAN S. THOMAS.—He was a faithful minister with the Baptists, and more will be found about him in the chapter on "The Ministry." His children are: Alfred, Carey, Austin, Letitia, Benjamin and Jane.

41. DAVID THOMAS.—He died Jan. 15, 1857, when 24½ years old. He intended to preach, he was a very religious young man and he died triumphantly.

42. Other children of John and Anne Thomas were: Anne, who married Mr. Merritt, who has died, she living in Oshkosh; Elizabeth, wife of James Jeffreys, whose children are Evan and Caroline; Maria, who married Thomas Lewis, Berlin, who is dead, she living in North Dakota; Margaret, wife of John Anderson, Oshkosh, but now in North Dakota.

43. DAVID P. WILLIAMS, "Dixie."—He settled on Section 8, town of Neenah, and married Margaret, oldest daughter of John Jones (See page 30). The two worked persistently clearing land and building, while raising a numerous family. He died several years ago, but she and the children remain at the home, in good circumstances. Their names are: John, Thomas, Margaret, Jane, Mary, Ellen, Rachel, Catherine, Anne,

SETTLERS OF 1850-1854

Esther and David. Several have died, some after growing up and marrying.

44. GRIFFITH WILLIAMS.—This Griffith Williams was a brother of William Williams the "Brewery" and lived in Neenah. Little of his history is at hand.

45. JOHN WILLIAMS.—He settled on Section 12, Rosendale. He sold the place to his father, Joseph Williams; and he in turn sold to the Rev. John D. Davies. His brother, William Williams, and he bought farms in Eldorado and Utica; but after some years, they left the Settlement.

46. JOHN W. WILLIAMS.—He settled on Section 23, Utica, and the place was called "Plas-yn glyn." He married a young lady from Cambria, sister of the wife of Edward Bean. There were born to them Jane Anne, who married David Thomas and who died; Margaret E., Alice and Eugen. He has been dead for years. He was a character with much dignity of spirit. His widow lives on the place and is married to William J. Jones.

47. JOSEPH WILLIAMS, "Saer" (Carpenter).—He came to Neenah. He was a brother of David L. Williams, Peniel. He moved to the Randolph community, where he died.

48. ROBERT D. WILLIAMS, "Butcher."—He settled in Algoma, near Oshkosh; but he left for Berlin, where he and his wife died. He was an exceedingly religious man; and we remember well one prayer meeting we had in his house shortly before he died. Their children are: Elizabeth, wife of Robert G. Roberts, Wild Rose, with a family of ten; Daniel, married and living in Oregon City, Oregon, with a family of five; Mary, wife of E. J. Owen, Sleepy Eye, Minn., with a family of six; Sarah, the wife of Evan O. Owens, Wild Rose, with a family of two, having buried a daughter, Alice, about two years ago; Miriam, widow of Peter Hansen, with two sons, Robert and Ira; Annie, the wife of Thomas Hughes, Almira, Wash., with one child, Abner; John E., Opera House, Oshkosh. Margaret died a young girl.

49. THOMAS WILLIAMS, "Foundry."—He came from the state of Pennsylvania to the city of Oshkosh. He returned to the same state, where he died. The faithful David Williams, who is a trusted pillar in the local Congregational Church, is a cousin of his.

50. WILLIAM WILLIAMS.—He settled in Neenah, where he had a malt business. He was a kind man. We have little of his history.

51. WILLIAM WILLIAMS, "Bricklayer."—He settled on the outskirts of the city of Neenah, where he married the daughter of Griffith Thomas; and he stil lives near Neenah. His children have grown up, and one son, Edward, is a young man of high reputation and a member of the County Board.

SETTLERS OF 1850-1854

1. RICHARD BENNETT.—He and his wife had come from Montgomeryshire, he being a son of Richard and Sarah Bennett, Llwydiart, and she, Sarah, a daughter of Evan and Anne Evans, Maes Perthy—their mothers being young ladies from "Nant-yr-hafod." He remained for a time in Ohio and came here in 1850, settling on the Ripon Road, Section 6, town of Nekimi. He filled offices in his town, since he was a very skillful

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and reliable man. He was a truly religious man, a leader of singing, and a good deacon in Salem Church. He died in Oshkosh Sept. 17, 1890, greatly respected by all. His widow still lives in the city. Their children are: Sarah, widow of Isaac R. Edwards, and their children are Richard Henry Edwards of the Buckstaff-Edwards Co., and Charles E. Edwards, successful business men. Richard E. married to Frances, daughter of John M. Olin, and a merchant in Oshkosh; their family are: Carey, who died; Anah, the wife of W. A. Fair; Floy and Ida. Anne, who married Henry Hughes, she and her little Arthur dead. Jane, home with her mother. Margaret, who married Henry M. Jones, she having died; her children, Everett, Arthur, dead, Elmore and Sarah. Martha, home with her mother. Edward E., married to Marcia Keefer, in Lincoln, Neb., his family Grace, Richard, Esther and Elinor. Other children were born to them, that died young.

2. DAVID DAVIES, "dyrnwr" (thresher.)—He came here about the year 1849 and settled on Section 35, Utica. Mrs. Cadwaladr Lloyd is a sister of his. He married Hannah, daughter of John Morris and two sons were born to them, Walter and Newton, and one daughter, Margaret, wife of David, son of John E. Davies, Zoar, to whom were born Christmas, Mary and Annie. The industrious and honest father has been dead for many years, and the two sons also, after growing up, the younger Feb. 5, 1897, a young man dear to all.

3. ELIZABETH DAVIES.—She came here with the family of the Rev. John E. Williams in the summer of 1850. She married John D. Jones. (See page 37).

4. EDWARD DAVIES.—He and his family came here from the coal mines of Pennsylvania and he was sometimes called "Davies the collier." He settled to the south in the town of Rosendale, where he accumulated much property. He belonged to Zoar Church, where he has been "at rest" for some years. A daughter of his married David Phillips and is in Clay County, Iowa. His son, Shadrach, is farming on Section 35, Algoma. Isaac was a merchant in Oshkosh. The numerous family have all left the old home and they all bear their father's characteristic of industry.

5. JOHN R. DAVIES, Neenah.—He and his wife Jane came here in 1849. He followed his trade as a carpenter for a period, then bought a flour mill and finally became the owner of a large paper mill, turning out many tons a day. He was very successful with his business. He was a kind neighbor, a genial friend and loved the success of the gospel. He died June 7, 1885, being 68 years old. His widow is living and is one of the faithful of Israel with the Calvinistic Methodists in Neenah. Their children are: John R., who is the head of a family and a wealthy business man; David, head of family and in charge of the extensive paper business; William, the head of a family and superintendent of the family mill, The Winnebago Paper Mill Co.; George, married and able in the electric light business; Benjamin, assisting his brother, John R., with his business. The only daughter, Almira, is married to Mr. Whidden and living in Omaha. All the children are enterprising and able and in wealthy circumstances.

6. THOMAS DAVIES, "Algoma."—He came here in 1850 and settled

on Section 16, Algoma, on the Omro Road. His wife is dead and he is an elderly man by this time, with the "almond tree" a great crown on his venerable head. Their children are: John, William, Elizabeth, who is dead, Martha, Mary, Sarah, Annie and Emma, most of whom are heads of families.

7. WILLIAM DAVIES, "saer" (carpenter). He came to the city of Oshkosh early, from South Wales. It is found that in the summer of 1850 he was one of the deacons of the united church of the Welsh (he was a deacon with the Calvinistic Methodists before coming to America) and that Richard Jones, the "drayman," served with him for the Congregationalists. Before long he left for Lake Emily community, and finally for Randolph, where he established the church that by this time is very strong and flourishing. He was wholeheartedly with the cause of Jesus Christ. His children are: Edward, who married Jane, daughter of Daniel Davies, to whom were born Daniel, Winnie and Maggie, living in Lake Emily, and a deacon like his father; John, who married Maria, sister of his brother's wife, to whom were born Daniel, a promising young man, the father dead; William, who married the daughter of John Lloyd, Randolph, is a deacon in Racine, and with virtuous children, Elizabeth, who married Thomas Pritchard, who is a widow in Milwaukee; Jennie, who married Hugh R., son of Hugh Hughes, Carmel, and who died in Racine; Catherine, caring for her mother, who died recently.

8. JOHN EDWARDS, Rosendale.—He came here in 1851 and settled on Section 27, town of Rosendale. Sisters of his came soon after him, and his parents in 1859, and his brother, the Rev. Rhisiart Ddu o Wynedd (Black Richard from Gwynedd, or North Wales), ten years later. He is a constant reader and has written much for English and Welsh publications, and his observations on Agriculture are found in this book, page 10. A word is given here about the whole family, so that the story may be complete. The parents were Hugh and Mary Edwards, he from Moforiog and she from Llechryd, near Llanefydd, Denbighshire, North Wales. He died in 1879 and she in 1884, and they were buried near Zoar Church. Their children are: Margaret, who is a teacher of note in Virginia; John, who has been mentioned, is in Lemert, N. Dak.; Louisa, who died in 1856 and was buried near Zoar Church; Richard (Rev. Rhisiart Ddu o Wynedd), a good preacher and a bard of note, one of the translators of Barnes' Commentary, a man dear to the whole Church of God, who died March 8, 1870, and was buried near Zoar Church—on his grave are the words:

"Hwyrach gwna rhyw frawd, wrth deithio,
Edrych ar fy medd yn gu;
Ac a ddywed wrth fyn'd heibio,
Dyma feddrod Rhisiart Ddu."

Wynn, married to Mary, daughter of James Lloyd, to whom were born Emily, John and Arthur; Matilda, married to Peter, son of David Roberts, Peniel, who died in Carrington, N. Dak., leaving her children, Louisa Wynn and Pierce; Christiana, who is a school teacher in N. Dakota.

9.—JOHN EDWARDS, "Bryngoleu" (Bright hill).—He and Elizabeth, his wife, and the family came here in 1852 and he bought a farm on

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Section 23, Utica. They were people from Denbigh, North Wales. She died Aug. 21, 1882, and he April 26, 1887, 81 years old, and they were buried near Bethesda Church. They were known and respected by the Welsh of the state on account of their character and kindness. Their family are as follows: Anna, who married Capt. John Williams, Oshkosh, who died May 31, 1894, and her children, Charles, Hannah and Mamie who died, Ellen, the wife of Owen R. Jones, Aberlath, who died Feb. 9, 1895; their children are: John O., married to Ellen, daughter of Robert Lloyd; Hugh, at home; Robert E., married to Mary, daughter of William Evans, Peniel, in the South Side Exchange Bank, Oshkosh; Elizabeth, married to Thomas R., son of James D. Jones, Wild Rose, in Chicago; and Catherine, home, Margaret, the widow of David Roberts, Cambria, and their children, Ivor, Hannah, John E. and Elizabeth. John J., married to Mary E., daughter of Edward Williams, in business in Cambria; and their children are: Edward W.; Mary A., the wife of the Rev. R. M. Williams, Cambria; and Hugh J. Edwards, Ripon College. William, married to Mary, daughter of William Powell, living in Crescent City, California, and one of his children an excellent physician in San Francisco. Hugh J., who died about the year 1871, a very religious and respectable young man. Elizabeth, the wife of Robert Thomas, in Palo Alto, California; and their children are: Rev. John S. Thomas, Minneapolis, Minn.; Elizabeth, wife of Principal F. Cramer, M.A., Manzanita Academy, Palo Alto; and Benjamin, home. Evan, married and a merchant in Appleton, Wis.; Mary, the wife of the Rev. R. F. Jones, Bethesda, Oshkosh. Jane, the widow of Dr. R. Williams, Randolph, living in Delavan, Wis.; their children are: Catherine, Elizabeth, Eva, Mary and Jennie. Benjamin, married to Sarah, daughter of James Lewis and living on his father's old farm; their children, Hugh and Lewis, who died recently; Eva, wife of William Jones, Chicago, Ill. (They buried one daughter three years old, Hannah, soon after coming to the Settlement.)

10. ROBERT EDWARDS, Neenah.—He came there very early; but little of his history is available.

11. THOMAS GERMAN.—He settled on Section 33, Nekimi, where his son, Thomas L. German, now lives. His daughter, Mary, married Richard J. Hughes, Section 32, Nekimi. He died many years ago and his wife, Anne, died when we were about to print these pages—Jan. 14, 1898, when 87 years old.

12. GEORGE GRIFFITHS, "Garth-gynan."—He and others came over the sea on the Forest Queen in 1850 and settled on Section 5, Eldorado. His wife died after some years and he returned to Wales, where he married the second time and lived to a fair age. Their children are: John D., who married Elizabeth, daughter of W. and Elizabeth Jones, Fond du Lac, and who has been clerk of Peniel Church and chorister many years, and very faithful; he was in the war and his health was impaired to considerable degree; their children are: Edward, married to the daughter of Samuel Williams and living on his father's farm; John Henry, home; Thomas Arthur, married to the daughter of W. Lloyd, and living in Chicago; William G., a clerk in the F. H. Joslyn store, Oshkosh. George Henry Griffiths, who was a merchant in Oshkosh but who has been dead

for years. Thomas Griffiths, married to a daughter of Pierce Morgan, Bangor, and living on Section 5, Eldorado, and his children—Mamie Lizzie, Maggie May, and Thomas. Peter A. Griffiths, married and in the drug business in Oshkosh; he is one of the best antiquarians among the Welsh of America; he has a married daughter and also one son. Mary Anna, the widow of John Foulkes (See page 36). Jemima E., the wife of John W. Williams, Section 26, Utica; their son George married the daughter of Edward Bean and is farming near his father; one daughter is married and has gone to Bristol, Minn.; the rest home. Charlotte V., married to Isaac, son of Ioan Davies, and living in Bristol, Minn.; they have one son, David Isaac, living, having buried four sons with diphtheria, and one small baby.

13. EDWARD HUGHES, "canwr" (singer).—He and Mary his wife came here on the Forest Queen in 1850 and settled on Section 31, Nekimi. He was very able in leading singing and was a useful member in this in Bethesda Church until his death. His widow moved to Oshkosh, and she died Feb. 13, 1894, and both were buried near Bethesda. Their children are: Robert Edwin, "drayman"; Richard P., married and living in Adams, Indiana; Jennie, who married William Scoville and who died Jan. 30, 1891, leaving Eleanor and Jennie Edna; William H., married to Martha Faulton and working for Warwick & Cole Co., for years, and their children are Mary, Flora, Bessie, Edna and Jennie; Mary E., the wife of Edward Mace, an alderman of the city of Oshkosh, and their children are Annie E., Minnie Mary and Aaron John.

14. GRIFFITH H. HUGHES, "llongwr" (sailor).—He came to the vicinity in 1850 and married Eleanor Griffiths in 1851. They made their home in Oshkosh and he followed his calling on the waters. He possessed much talent for working in God's Church; and he died in the Lord Aug. 10, 1881. Mary Anne, Owen W. and Elizabeth, their children, died in their youth. Phoebe and Robert L. are with their mother on Ninth Street, Oshkosh—virtuous young people. John G. married Mary in Garth, Mich., and they have one son, Robert. Mrs. Hughes is regarded as one of the oldest and most faithful pillars in Salem Church, Oshkosh.

15. JOHN HUGHES, "Cilmaenan."—He settled on Section 19, Nekimi, about the year 1853, having come from Waukesha (see page 7). Mrs. Hughes was the daughter of the renowned Richard Evans (see page 38), the excellent bone doctor to the great relief of many an injured one. He was a respected deacon in Bethesda Church until 1867, when, after losing his wife, he moved to Oshkosh, where he died full of faith and years. His daughter, Mary Anne, married Richard G. Jones, a man from Dyffryn Ceiriog, Wales, and later Bryn Mawr, Utica, N. Y., but who came here from Bangor, Wis., to marry in Feb., 1864; and he has lived here until now, a pure Christian and a member of Peniel Church. His wife died triumphantly March 7, 1894, leaving two daughters, Lizzie, in Chicago, and Mary with her father. His son, Richard Hughes, married Jane, daughter of John Jones, "mason," and they moved to North Dakota, where they are in good circumstances. Margaret married William C. Jones, "saer," and they went to Chicago, where they live at 1188 W. Jackson St., with grown up virtuous children.

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16. WILLIAM AND JANE HUGHES, Neenah.—They lived for a time north of the city; but after losing their children they came to a farm on the outskirts of Neenah. Their niece, Elizabeth Owens, came to them from Wales in 1883, who is married to Henry Kline; and their children are: William (adopted) and Laura Eleanor. Elizabeth's brothers also came to Neenah; Henry in 1886 and William in 1887. William married Mary Jones, niece of Thomas Jones, a responsible young family. The old people, Mr. and Mrs. Hughes, have been "gathered to their people" for some years.

17. DAVID AND MARTHA JAMES.—They came from South Wales to Ohio, and from there to the Settlement in 1854, where they bought land on Section 18, Nekimi, and came into good circumstances. They raised their large family religious. A part of their time they were industrious members in Bethesda, and a part likewise in Salem, since he was strong for immersion. He died 67 years old, Sept. 22, 1888, and she July 25, 1894, and they were buried near Bethesda. Their children are: Thomas, married and moved to Thomason, Minn., to live; Mary Anne, the widow of Rhys Jones, Barneveld, who died in Oshkosh Dec. 9, 1897; John, married to Anne, daughter of Ellis Williams, and living in Clay County, Iowa; Samuel, married to Julia, daughter of John Phillips; Esther, the widow of Richard, son of John Jones, "mason," on Section 19, Nekimi—their children are: Jessie May, Gilbert R., Silas R., and Lulu May Roe; Rev. William, married and an industrious worker with the Baptists in Comance, Iowa; Sarah, married to William, son of Evan Jones, "post office," and living in Oshkosh—their children are Viola and Elizabeth Mabel; Edward D., married to Margaret, daughter of Edward Bean, farming on Section 6, Nekimi; Lewis, married to Gertrude Tennesen, and working his father's farm; Elizabeth, married to Edward W., son of David C. Jones, and farming on Section 24, Utica.

18. EDWARD JENKINS, Neenah.—He settled on Section 4, town of Neenah, where his son, David, lives. He was a soldier of the Union at the time of the Rebellion. After his death his wife came to the city of Neenah, where she lived some time after him.

19. DAVID JONES, "chairmaker."—He settled in Neenah for some years; and after that he came to Oshkosh, where he had a busy shop for several years.

20. REV. DAVID R. JONES, "Lake Emily."—Since he took an important part in the starting of Salem Church, Oshkosh, his story is put with the ministers of the Settlement.

21. EVAN W. JONES.—He came from Tregaron, South Wales, to Neenah in 1852 and settled on an extensive farm near Snell's Station, four miles from the city. He married Harriet, daughter of John Roberts, "California," Dodge County. He and she dwell in the city and they are religious members of Sharon Church, Neenah, with the Calvinistic Methodists. Their children are: John R., lumberman, in Minnesota; Evan, William, David, Jonadab, a miller; Daniel, a lawyer; Robert, Benjamin, Annie, Mary Ellen and Catherine.

22. HUGH JONES.—He settled on Section 12, Rosendale. More will be found about him in connection with his father, the Rev. Humphrey Jones.

23. REV. HUMPHREY JONES, "diwigiwr" (evangelist).—His story will be found among the ministers of the Settlement.

24. JOHN D. JONES, "Algoma."—He came to Oshkosh from the state of Ohio. He was a skilled carpenter and operated a planing mill with Messrs. E. Watts and R. T. Morgan. His virtuous wife died and he moved in 1861 to a farm on Section 8, Eldorado. After five years he sold to Owen O. Jones and bought a farm near Algoma, where he married the second time with Ann Davies, sister of Mrs. Thomas Foulkes. Both are dead, and buried near Bethesda Church. Despite the severity and sharpness that characterized him at times, he was very tender to all those in trouble. His sons were: John, who married a daughter of Mr. Cowham, who is at 288 Scott St., Oshkosh; and Charles, who married, in Plana, S. Dak., where he died; and his daughters are: Elizabeth, widow of deacon Thomas Ellis, Racine, who is in Aberdeen, So. Dak.; and Catherine and Annie, excellent Sunday School teachers, living with Mrs. Ellis.

25. JOHN E. JONES, NEENAH.—He was a farmer and living on the borders of that city. He left three daughters and one son after him.

26. REV. JOHN PRICE JONES.—He was a minister in the Settlement and his history will be found in the chapter on the ministers.

27. OWEN E. JONES, Neenah.—He was a farmer, living near that city. He has three sons and one daughter.

28. OWEN JONES, "McStephen."—He married Anne, daughter of Daniel Davies, and after some time settled on Section 34, Utica. He moved to Lake Emily about 20 years ago. He died June 17, 1889, and she June 17, 1895, quite young people, having been especially faithful with the Lord's work, he as a good deacon. Their son is Daniel A., Plankinton House, Milwaukee, married to Miss Pugh of Ixonia; Margaret, wife of Robert F. Roberts, Randolph; and Mary, wife of Edward Williams, Randolph.

29. REV. SAMUEL JONES.—He came to the Settlement early, but was away at times. He bought land on the east side of Nekimi. He had been raised to preach by the English Presbyterians of New York and he is in a home belonging to them in Milwaukee, to whom he transferred his wealth some years ago. He gave little service to the Settlement. His house was kept by his sister, gentle and religious.

29-a. THOMAS JONES came with his father to Oak Grove, Nekimi, in 1850, when about seven. He served in the Civil War, being discharged July 2, 1865. He married Mary Ann Rees of Nekimi. Their children were: Mary, wife of Thomas C. Jones, Watertown; Jefferson, who married Margaret Preston of Appleton; John, who married Mabel North of Fisk; Milton, who married Hattie Helm of Oshkosh; and Elizabeth Jane, who married Leslie Davies, Eldorado.

30. WILLIAM O. JONES.—He and his wife, Anne, sister of Daniel and Edward Williams, "y Coed" (the Woods), came here from Pennsylvania about the year 1854. They settled near the brothers on Section 34, Nekimi. Then they moved to Section 25, Utica. He died March 7, 1894, and she came to Oshkosh. He was a conscientious Christian and a trustworthy neighbor. They lost some children in their infancy and

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William when 23. Owen J. is in Minnesota; Annie is the wife of Frank Boyd, Marinette, with two sons, Ward and Elmore; Catherine, in the S. Heyman & Co., store, Oshkosh; Edward L., in Dickinson, N. Dak.; Gomer Washington in Rossland, British Columbia, Canada.

31. WILLIAM LEWIS.—He was a rather short man, very pleasant and kind, and faithful to the cause in Zion Church, Oshkosh. Some indisposition came upon him and he died in the State Hospital Dec. 14, 1880; and his wife, Margaret Lewis, died in Green Bay March 26, 1888. The children have moved to other places.

32. CADWALADR LLOYD, Neenah.—He lived to a great age, and especially so his wife, Lovina, who died March 2, 1883, when 89 years old. Their sons were: John, who had come there before his parents and who has grown-up children; David, Thomas, Jonathan, Edwin and Elias are all dead. Their daughters were: Elizabeth, wife of Mr. Jones, deceased; Jane, wife of Griffith Thomas, deceased; and Leah, wife of Seth Forden. They were people from Flintshire, North Wales.

33. CADWALADR LLOYD, Bethesda.—He and his wife Ruth came here in 1852 and soon settled on Section 24, Utica (the Island), where the son now is. They have built a home near Bethesda and are spending the evening of life very happily and usefully. They have a numerous family, people active and useful with religion. Margaret, the wife of John S. Williams, is near them, with one son, David Cadwaladr. Eleanor, the widow of Robert Edwards, Berlin, and one daughter, Emma, live in Oshkosh. Catherine is the widow of Lewis R., son of David Ll. Williams, Peniel, and her children are Rees, Edwin and Lewis. Elizabeth is the wife of Edward H., son of David Davis, with one son, Ira, in Oshkosh. Their sons are: David N., married to Elizabeth, daughter of Daniel Davies, living on Section 1, Rosendale, and their children are Margaret, Lillie, John, Walter and Carrie May; Robert C., married to Jane, daughter of Edward Bean, and their children are Gerthie, Edith, Arthur and Milton; Edwin T., who was a fine young man, but who died Sept. 9, 1895; John H., married to Margaret, daughter of David J. Evans, Oshkosh, a general agent of the North Western Railway, Oshkosh (now in Racine), and their children are Marvin J., Margaret Ruth, Arthur Burton and Harold David.

34.—JOHN LLOYD, "store."—He also came to the city of Oshkosh in 1852. After some years he moved to land near Bethesda, where he lost his wife. He married the second time with Mrs. Elizabeth Thomas, Berlin, who has looked after him carefully until now. Their children are: Robert E., who died Oct. 18, 1896, and was buried near Bethesda; Ioan, married and living in Allegheny, Pa.; David, dead for fifteen years; William Thomas, married to Winnie, daughter of Reese R. Davies, Racine; John Thomas, dead; Elizabeth, married to Charles E. Evans, Racine; and their children, Charles Omer, Edward Erie; Alice, the wife of John Ellis, Milwaukee, with one son.

35. ROBERT LLOYD.—He and his wife came at the same time as his brothers and settled near Oshkosh with Mr. Stilson. He then bought the farm of Hugh Owens, Section 36, Utica. He has been dead since Jan. 28, 1893, his wife and daughter, Elizabeth, before that. Eleanor, his daughter, is married to John O., son of Owen R. Jones, and is living

on her father's farm; and Albert, the only son, makes his home with his sister. Mr. and Mrs. Robert Lloyd were an exceptionally kind family and dear to everyone.

36. EDWARD LLOYD.—He was not related to these brothers. He settled near Oshkosh, on the corner of the town of Nekimi. He and several of the family have died and the rest have moved from the vicinity.

37. WILLIAM MATTHEWS.—He came to the city of Oshkosh, but the years of his stay were few, and nobody of the family is on the place. He was a rather good religious man.

38. SAMUEL MORGAN.—He settled on Section 11 and quietly and industriously gathered a home and a living for his family. He died in the midst of his work, leaving his wife and children to look after themselves. Some of the children are heads of families by this time and his widow is married to Thomas Price. The children of Samuel Morgan are the following: Anne, who married Robert Parry, and after his death Richard Davies, with nine children; Thomas, who is home; John, who is married to Lizzie, the daughter of Thomas Reese, who runs a blacksmith shop in Oshkosh, and who has two children; Samuel, who married Sarah Crosen, and who has six children; James, who married Dellie Martell, and who has one son; Mary, married to Edward Price, Oshkosh; and Timotheus, married to Alice Lovell.

39. THOMAS MORGAN.—He came here from New York State and bought a farm on Section 30, Nekimi. He was a prominent man in religion and an experienced deacon with the Congregationalists; and the coming of himself and family revived the cause in Zoar. Although not all his sons came with him, yet their history is given here, to make it more complete.

RICHARD T. MORGAN, who came to Oshkosh in 1855, a venturesome, kindly and truly religious young man, for he was soon chosen a deacon in Zion Church, and he has served in the office until now to the honor of the holy Saviour's name and to the special satisfaction of the church. He and his family have not forgotten hospitality all through the years. He was energetic in behalf of every good cause, especially Temperance, Missions and the Bible Society. God blessed the labor of his hands until he acquired wealth; and blessed his heart with grace to be as humble as if he didn't have a dollar to his name. And it is not strange that the hearts of the Welsh people are so grieved because of his present poor health. He has one son, Albert T., married to Elizabeth, daughter of the Rev. R. Trogwy Evans, bearing much of the image of his father; and his children are Ethel, who died, Josephine, Martha and Ruth. His two daughters are Eva M. and Katherine.

JOHN R. MORGAN and his wife Eleanor have lived in Oshkosh ever since they came West. He and his brother, R. T., were in the lumber business together for years until they started their sons in similar business. He is vice-president of one of the banks of the city; a deacon in the First Congregational Church; very tender head of a family; and trustworthy and kind citizen. Their children are: Eleanor, the wife of Mellen E. Rounds and living near her father; Grace, the wife of Luther Davies and living on Park St., Oshkosh, with one son, Morgan; John Earl,

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married to Ada, daughter of G. W. Gates, with a house near his father, with two children, Beatrice and Frank Lindley.

JOEL W. MORGAN, who married Rachel, daughter of Thomas Roberts, Zoar, who settled on his father's old farm, after the latter moved to the city. He was one of the best characters in the Settlement, as neighbor and religious man, and was a faithful deacon in Zoar Church. He, like his brother, R. T., was a zealous backer of the Bible Society. He died in the midst of his years Jan. 25, 1895. His sons are: Evan E., who died Sept. 5, 1885, when 23 years old; Thomas, married to Margaret, daughter of R. O. Roberts, and living near Cambria; and Avery, who is married to Elizabeth, daughter of the Rev. R. F. Jones, taking his father's place on the old home and busily rising in usefulness and respect in his church and neighborhood. His daughters are: Annie, the wife of Ralph Walker; Mary and Lillie, married to Mr. Robertson.

EVAN MORGAN, who died in 1859, very soon after the family's arrival in the neighborhood, a very commendable young man.

THOMAS MORGAN was another of the sons. He came to the Settlement later, to farm. He was a man of ability and skill in religious matters. He died and the family moved to Lake Crystal, Minn. One of his sons, Thomas R., is married to Lydia, youngest daughter of Morris Jones and sister of the "Jones Brothers" and living in a broad house on Franklin Ave., and they have two daughters, Enid and Marion.

The three cousins, Albert T., Thomas R. and John Earl Morgan, carry on a large woodworking business under the name, The Morgan Company, in the city of Oshkosh.

40. JOHN MORRIS.—He and his wife Mary, came on the Forest Queen in 1850 and settled on Section 31, Nekimi. He died quite soon but she lived until July 7, 1884, when 97 years, 6 month and 12 days old. Their children were: Edward Morris, who was a tailor and lived in Oshkosh, who has a wife and three daughters in good circumstances in Chicago; Price Morris, who is the head of a family and a skilled garment cutter in Oshkosh and has grown-up children, Ruth, who was the wife of John Morris, Bethesda, dead; Job, who married Anna, daughter of David Jenkins, is in Hawarden, Iowa, and has virtuous children.

41. EVAN OWENS, "Algoma."—He and his wife Sarah came here in 1850 and settled on Section 17, town of Algoma, on the Omro Road. They were an industrious family, kind and religious, members of Zion Church, Oshkosh. A meeting that will be long remembered was held in their home on the Jubilee of their married life, Jan. 11, 1893, when also Byron Richard Owens, child of their son, Richard, was baptized. She died April 2, 1893, when 75 years old; but he is still quite strong. Their children number 13, who were all present at the Jubilee mentioned; John, married to Lou Crowell, and their children, Alta Hazel and Edward; Edward, married to Emma Klumph, and their children, Gwendolen and Naomi; Evan, married to Eleanor Wetherby, one son David; William, married to Velina Haber, and their children, Sadie, William, Nina and Bessie; Richard, married to Wyda Robbins, one son, Byron; Margaret, the widow of C. Whiting; R. Thomas, married to Sarah Roberts, and their children, Hattie Lillian and Edith Mabel; Samuel, married to Sarah Abrams,

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and their children, Harvey, Orlo, Stella, Gertrude and Samuel; Sarah, married to Frank Spurbeck, and their children, Samuel and Grace; Mary, married to E. Lake, and their children, Roy, Ruby and Thomas; Hattie, married to W. McMillen, and one son, Jewell. The children are all in good positions and some are people of note. John is clerk of the federal court in Duluth, Minn.; Edward is superintendent of the lumber business of R. McMillen & Co., having been an alderman of the city of Oshkosh, and one of the kindest and most accommodating of men and a warm hearted Welshman—his picture is in this book; Thomas, superintendent of the railroad at Two Harbors, Minn., and an exceedingly kind gentleman; Samuel, a municipal judge at Tower, Minn.; and several of the rest likewise prominent.

42. JANE AND ELIZABETH OWENS.—They came to Oshkosh quite early and were faithful pillars in the Calvinistic Methodist Church. Elizabeth has moved to Watertown, Wis., years ago.

43. RICHARD PRICE.—He was a brother of Mrs. Edward Hughes, without a family, and bought a farm on Section 7, Eldorado. He sold his land to Thomas H. Parry and returned to Wales.

44. THOMAS PRICE, "gof" (blacksmith).—He and his family came here in 1850 and he followed his trade for years. His wife died; the children are grown up and he has married the widow of Samuel Morgan and is becoming elderly. He is a man full of wisdom, a very skillful workman.

45. THOMAS PRICE, Menasha.—They and some other families from Wales made their home east of the river from Neenah, where the city of Menasha is. Their sons were: Joseph, who is dead; Byron, who is in Hudson, Wis.; and William, who is dead. They could attend Welsh meetings only infrequently.

46. EDWARD ROBERTS.—He came to Oshkosh in 1850, where he was a cobbler. He left and we do not have particulars of his history.

47. EDWARD SHONE.—He came here June, 1850, on the Forest Queen and settled on Section 6, Eldorado. His wife died Feb. 27, 1851; but he lived until March 9, 1872, when 87 years old. He was a man of simplicity and dignity, a sincere Christian. His son, Robert Shone, is in California. A daughter of his was Margaret, the wife of Griffith Williams, who died July 18, 1881, leaving a numerous family (see under the father's name). A daughter of his was also Catherine Shone, Oshkosh, who died March 2, 1896, when 84 years old, leaving an excellent name to make fragrant her memory. This family's burial plot is near Bethesda.

48. THOMAS SIMONS.—He settled near Neenah. He had a family and he was an understanding, religious man. Since he moved to Appleton, little of his history is at hand.

49. JOHN STEPHENS.—He and his wife and children came from Fremont, Ohio, to Neenah in June, 1854. He was born in Llechryd, Cardiganshire, South Wales, May 4, 1788. He died in Neenah April 19, 1885, when 97 years old. His wife preceded him by several years. He had studied his Bible thoroughly and was converted through grace when quite young. He had a desire to preach, but some were slow to endorse him. His children are:

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EBENEZER STEPHENS, who married Elizabeth, sister of Richard and Thomas Richards; and their children are: Mary Anne, wife of Griffith Roberts, "filer"; Sarah, the wife of William Wall, mail carrier; Esther, wife of William Hughes, a superintendent for the Chicago & Eastern Illinois Railway, in Racine, and one son, William Stephens Hughes, John B., in the West. Their mother died Feb. 20, 1886. The father has married the second time and is living in Topeka, Kansas, at present.

ELIZABETH STEPHENS, who married the Rev. David S. Davies, a minister of ability with the Congregationalists, and living in Carmarthen, South Wales, she being very religious. Their children are: Anne, Mary and David.

JOHN STEPHENS, married to Mary, daughter of Samuel Oborn and residing in Neenah. He began as a miller, became a mill owner, invented the "Stevens' Patent Rollers" and became very wealthy. Out of respect to the Welsh, his steamer is called the "Cambria." His aged father spent the last years of his life with him and received every care and tenderness from him. His daughter Jessica married Herbert Alward, who died, leaving her with a baby girl. His daughter Mary married James K. Ilsey, Milwaukee, and they have two boys. His son John married Mary, daughter of J. H. Weed, and lives in Appleton, with two children. Dorothy married Harry G., son of James P. Gould, and she has one son.

50. THOMAS A. REESE.—He settled near Neenah. He was a remarkably religious and commendable man; and he died full of days June 23, 1881. He was born in Llancwynlle, near Llangeitho, South Wales, Feb., 1797. His father's name was Thomas also, and his mother's name was Rachel—both very religious. He married Margaret Davies in 1816. He came to America in 1848 and to Neenah in 1849. (His history should have been in the previous section). His wife died some years before him. Their children are: Mary, Rachel, Elizabeth, Thomas and David. Mary, his daughter, was the wife of John E. Davies, Zoar. His son, Thomas Reese, is the head of a family and in Kaukauna, Wis., and his son, David Reese, in Appleton.

51. RICHARD AND THOMAS RICHARDS.—These brothers came to Neenah quite early, and their sisters, the wives of John Ll. Williams and Ebenezer Stephens; and there is praise for them by all, and by the truth itself. They were truly devout in spirit and noble in manner. They were pillars in the Welsh churches of Neenah and Oshkosh, and especially so with the music. They moved from this region to the West in 1864. Thomas Richards married Jane, daughter of Thomas Williams and granddaughter of William Owens. A numerous family was born to them, several of whom have been buried. Their home is Clarion, Iowa, where their father and mother died. The children are all remarkably virtuous and religious.

52. MR. AND MRS. THEOPHILUS.—They were in Oshkosh at this time and attended the Welsh services. They left after some years and we do not have their history at hand.

53. GRIFFITH THOMAS.—He came to Neenah quite early. His first wife died and he remarried with the daughter of Cadwaladr and Lovina Lloyd, Neenah. He died some years ago. He was a quiet and

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religious man. He had four sons and four daughters. The wife of W. Williams, "bricklayer," is a daughter of his.

54. DAVID LL. WILLIAMS, Peniel.—He came here in 1850 and settled on Section 31, Nekimi. He was a carpenter by trade, from Anglesey, and a friend of Rev. William Roberts, D.D., Utica, N. Y. He was short and hard of hearing but of rather brilliant mind and warm spirit. He was a faithful deacon in Peniel until his death. His wife was also very pious. Many a gracious hour we spent with them in the old log house, before the present house was built. Their numerous family is as follows: Mary, married and living in Omaha, 30 years; Joseph L., carrying U. S. mail in Milwaukee, with many very virtuous children; Lewis Rees, who married Catherine, the daughter of Cadwaladr Lloyd, but who died March 27, 1887, leaving three boys (see page 50) on the old home place; David T., married and with a numerous family, in Marblehead, Wis., and a successful miller; William L., who died in Omaha Oct. 5, 1881, leaving a widow and three orphans; Richard Ll., who died by a tree falling on him in Escanaba, Mich., Feb. 14, 1893; Phoebe, married, who died in Cheyenne, Wyo., Aug. 25, 1881, one of the finest young ladies of the Settlement.

55. DANIEL WILLIAMS, "Coed."—He is married to Mary Anne, daughter of John Davies, with no family but Walter, by adoption, who is dead. He, his brother and sister, are people from Machynlleth, Montgomeryshire, North Wales; but they came from the slate quarries of Pennsylvania to Wisconsin. He settled on Section 34, Nekimi; but sold to buy a farm on Section 29 near Bethel Church, where he resides with all abundance.

56. EDWARD WILLIAMS, "Coed" (Woods).—He too came from Pennsylvania after his brother and settled on Section 34, Nekimi, where he still is. Elizabeth, daughter of Humphrey Lewis, Penal, Merionethshire, Wales, is his wife and they have a family: Mary, who was the wife of Mr. Leith, and who died in 1889, when 23 years old; John, in Dickinson, N. Dak.; Sarah, the wife of William, son of Samuel Williams; Humphrey, married to Annie, daughter of William Morgan, and their children are Elizabeth, Morgan and Edward.

57. EDWARD WILLIAMS.—He came here, with his second wife, Anne, and his daughter by his first wife, in 1850. He settled on Section 6, town of Eldorado; he then bought land on Section 7, Eldorado; also the McCauley farm on Section 35, Utica, that is the property of Owen Morgans; and further, the farm of Mr. Stone on the same Section, that is the property of Llewelyn Williams. He was in Berlin from 1857 to 1865, when he moved to Rhyl, North Wales. His wife died there Dec. 26, 1874, when 62 years old; and he Jan. 11, 1881, when 64 years old. When three months old he lost his father, and he lost his mother when he was but nine years old. He was early thrown on his own resources. He was frail of health but had a strong mind, by which he accumulated his wealth. He had one child, Mary E., who is the wife of John J., son of John Edwards, Bryngoleu, and lives in Cambria, Wis., (see page 46) who like her husband, is religious.

58. EVAN AND MAGDALEN WILLIAMS.—Although it was their

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son, Robert J. Williams, that came to the community in this period, yet a word is given about the parents and the whole family so as to have it more complete. They finished their course on Section 23, Utica. He was not very fluent, and she quite lively. He would walk faithfully to the Congregationalists to Zoar Church, and he died peacefully Feb. 19, 1879, having attained the age of 84; and she faithfully attended the Calvinistic Methodist Church in Bethesda, and people often enjoyed hearing her praising God joyfully in religious services. She went to rest close to the time of her husband.

ROBERT J. WILLIAMS, their son, who married the daughter of Mrs. Edmonds, in the state of New York. The grandmother is with them, quite vigorous and happy. He now lives on Section 30, Nekimi, near Bethesda Church, in comfortable circumstances. They have three daughters: Elizabeth, the wife of the Rev. Hugh Owens (see page 34); Jennie, the wife of the Rev. Owen O. Jones, "Jerusalem," Waukesha; and Ida, home.

DAVID WILLIAMS, who enlisted in the army at the time of the Rebellion (as did his brother, Robert J., also) and died in Mitchellville, Tenn.

ELLIS WILLIAMS, who married Margaret, daughter of David Charles, in New York state; and after he came here he made his home on Section 26, Utica, where he lives now. His charming and talented wife died when visiting the daughter in Iowa, Nov. 10, 1888, and was buried near Bethesda Church. Their daughters are: Anne, the wife of John, son of David James, in Clay County, Iowa, and having lost the only son; Mary Ellen, wife of Charles W. Freeman, artist, and their children are Effie, Margaret, R. Ellis, dead, and Emily; Jennie, the wife of Hugh G. Evans, with one daughter, Alice Ida; Ida Belle, the wife of David J. Bryan, in Milwaukee. Their sons are: Charles, married and living in Montana; David R., married and living on Custer St., Oshkosh; and William R., married and living on Mt. Vernon St., Oshkosh.

EDWARD WILLIAMS, who married and started to farm on Section 26, Utica, but who died a young man, leaving his orphans to the care of his parents.

59. GRIFFITH WILLIAMS, Peniel.—He came over on the Forest Queen in 1850, with Margaret his wife and several children. He settled on Section 6, Eldorado, where John Davies is. He was a skillful carpenter and a successful farmer. He died in the year 1869, in the midst of his usefulness and she died July 17, 1881, and they were buried near Zoar Church. They lost one young child, but eight lived to maturity. Their daughters are: Jane, who married William, son of W. Edwards, "watch-maker," and who died Aug. 8, 1850, leaving William, Ira and John, who are married men in Oshkosh; Elizabeth, the widow of William G. Jones (see page 38); Catherine who died in Oshkosh Feb. 25, 1897; Eleanor, who married Mr. Cramer, and who died March 13, 1883, leaving a little baby girl; Eliza, who is in Chicago; Miriam, who married William, son of Owen O. Jones (see page 37). Their two sons are: William, who married Ruth Lloyd and emigrated to Patagonia, where he died; and Edward, who is married and living in Escanaba, Mich.

60. CAPTAIN HENRY WILLIAMS.—He came here early and bought the farm of Thomas Rees on Section 35, Utica, where his son Hugh is. He

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was of a famous family in Anglesey and was brought up a sailor. He was a captain on ships on the ocean and on the Great Lakes. But after reaching middle age he devoted himself to farming his land and caring for his family. He was an understanding man, fond of reading and interesting, though without public speaking talent. He was a true Christian and generous contributor to the Lord's work and a faithful deacon in Peniel Church. He died March 11, 1894, when 80 years old and his second wife died June 17, 1897, when 80 years old. His children are: Llewelyn, married to Elizabeth, daughter of William J. Jones, and he has Phoebe, Morris and Eleanor; Anne, the wife of Owen J. Owens, Section 24, Utica, who has Julia, who married William West, Margaret, the wife of David Williams and living in the city of Columbus, Wis.; Hugh, married to Catherine, daughter of William Evans, Peniel, with two daughters, Margaret and Florence.

61. REV. JOHN E. WILLIAMS, "Garnedd."—His history will be found among the ministers of the Settlement in a later chapter. He settled on Section 36, Utica, where his youngest son lives, John Caradoc Williams, who is married to Eleanor, daughter of W. H. Jones.

62. MICHAEL J. WILLIAMS.—He and his brother John came to America in 1850 and after a short time to Oshkosh to start a drug store. He and his wife Mary J. were church members with the Calvinistic Methodists. She died Sept. 9, 1867, mourned generally since she was noted for her virtue and charm. He was faithful in caring for his orphans and lived to Nov. 23, 1897. Their children are: Mary, dead; Arthur, married and having Charles, Harry, Arthur and Ruth; Alice, the wife of Arthur Allen, and their children are: Addison and Ramonde, Laura, who married Lyman Rumery and died leaving one son, Milton; Margaret and Charles E., home.

63. WILLIAM L. WILLIAMS.—He was older than his brother, Michael J., but two years later than he before coming to Oshkosh. He too was a chemist for long years. He lost his wife and children and he too has died. The Welsh were very fond of him and liked to patronize him.

64. WILLIAM WILLIAMS, "Coed" (the woods).—He settled on land near Neenah. He enlisted in the army at the time of the Rebellion. Little of his history do we have at hand.

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1. THOMAS AND JANE BEAN.—They came to the Settlement in 1855 and bought land in the town of Utica. They both were identified with religion and possessed much talent. They both died at a ripe age. They had eight children:

The oldest, JOHN, remained in Utica, N. Y., where he lived, well to do and without family.

ROBERT BEAN, who married Ann, sister of Rowland Jones (who spent years on his land near Bethesda, but who died without family) and their children are: Edwin, Alvin, Anthony, a missionary for Christ in Africa, Lincoln, Rowland, John, William, Alfred and Alonzo; also by his second wife there were born to him Bertha, August, Ralph and Edith. He was buried in 1894.

EDWARD BEAN, who married Eleanor Jones, Cambria, and there

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were born to them: Edward, in Motley, Minn.; Jane, the wife of Robert Lloyd (page 50); Albert E., married to Kate Talbot, and their children are Harry and Incie; Elizabeth Ann, the wife of Edward Morgan, Oshkosh, and their children are Sarah Ellen and Robert Edward; Ellen, the wife of Harry Hughes, and their son is Orpheus; Margaret, the wife of Edward James, and their children are Etta, Blanche, Harvey Edward and David Ellis; Thomas, home; Emma, the wife of George Williams; Dora; and Ulysses, home.

THOMAS BEAN, who married Margaret Lowe, and their children are: Elizabeth, Susanna, Daniel and Sarah.

HUGH BEAN, who married Anne Jones, and their children are: Edward, who married Sara Yates (20, page 32), and after that Etta Ransom; Jane Anne, the wife of Elias Davies, Peniel, with one daughter, Winnifred; Frank, married, in North Dakota; John, William, who died June 15, 1888; Robert, in Missouri, and Richard.

ELIZABETH BEAN, who married Wm. Pugh, who died in 1877, and their children are: John, who married Mary A. Stackwell, having Lillian and Frank; Mary Anne, the wife of Jonathan Jones, having Elizabeth and Irwin; Richard, home; Elizabeth Jane, the wife of Nelson Parks, having William and Sadie; William, who married Grace Lyness; and David, home.

ANNE BEAN, who makes her home with her sister, Mrs. Pugh.

JANE BEAN, the wife of the deacon, Hugh Davies, Peniel.

Nearly all these families have possessed land in the town of Utica.

2. EVAN L. DAVIES, "saer" (carpenter).—He came here from Cataugus, N. Y., and settled in Nekimi, in the Bethel vicinity, where he was a faithful member. A daughter of his is Elizabeth, the wife of Owen J. Hughes. And she is the only one of the family living today.

3. HUGH DAVIES.—He came here in 1856. (See 3, page 44, about his sister). After working for others for about eleven years he married Jane, the youngest daughter of Thomas Bean, and bought a farm on Section 35, Utica. He bought a second smaller home on Section 6, Eldorado, where he lives, with good backing. He is a quiet man and has been a deacon in Peniel Church for 26 years.

4. REV. JOHN D. DAVIES.—He came to the Settlement in the summer of 1856 and was a respected minister there for years. His history will be found with the other ministers.

5. DAVID EVANS, "stone cutter."—He and his family came from New York state and he bought a farm on Section 27, Utica. He bought a second time in the Pine River Settlement. He has been in Oshkosh now for years. All the family are considered "Israelites indeed." Mrs. Mary Evans died Aug. 12, 1892, and was buried near Bethesda Church, where her daughter Jane slept years before her. Their living children are: Catherine Evans, in Oshkosh; Margaret, widow of Thomas Williams, with one son, William T., at the University of Wisconsin; Hugh Evans, in Powell, So. Dakota; and Lizzie Evans, home.

6. EVAN EVANS, "coed" (the woods).—He and his wife Mary settled near Neenah. He lost two children and after that he lost his wife. Their children are: Jane, the wife of Evan Davies, Oshkosh—she was in Chicago about 20 years; and Sarah, the wife of Thomas Price, Neenah, on the

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old family place, and their children are: William, who died May 21, 1893; David E., Jane and Thomas; Price L. Evans and William Evans, Glenwood, Wis. Mr. Evans died Dec. 17, 1883 when 62 years old; having led the singing in the Welsh Church for long years.

7. EVAN EVANS, "melinydd" (miller).—He settled in Neenah. He is a very likeable man, and still well and vigorous.

8. WILLIAM EVANS, "melinydd" (miller).—He came here in 1857 and settled on Section 4, town of Neenah. His wife Mary died many years ago. Joel Evans, his son, is married and has several children. His daughter, Catherine, married Elmore Wing and they have one son, William C. Mr. Evans was chosen a deacon by the Congregationalists in Neenah in 1862 and he continues to serve with great faithfulness and skill until now. He is a "beloved man," like Daniel of old.

9. THE EVANS BROTHERS.—Three of them, David, George and Thomas, came to the community and settled around Section 12, Utica. They were industrious men—one of them a very fast brick-layer. But since they moved quite soon to Clay County, Iowa, there is not much connection between these families and the Settlement.

10. JOHN GITTINS.—He came to America in 1848 and to these parts in 1857 (see later concerning his brother). He was an excellent plasterer and was a builder of reputation in Oshkosh for years. He married Margaret, daughter of R. H. Edwards (see page 32). He owned a feed store in the city for years. He was a sincere man and a religious man without blemish. He was treasurer, superintendent and a deacon with the Calvinistic Methodists for years. He died Feb. 21, 1895, when 64 years old and was buried in Riverside Cemetery. Their children, that grew up, are: Thomas Edgar, who died in Tacoma, Wash., July 25, 1889, a very virtuous young man; R. Everett, in Whitcomb, Wis.; Ella and Jessie, home with their widowed mother.

11. WATKIN GITTINS.—He too came, with their widowed mother, from Llanwddyn, Montgomeryshire, Wales, to America in 1848, then to Racine in 1849, and to Neenah the first time in 1855. (See concerning his parents in "Hanes Annibynwyr Trefaldwyn"—"History of the Congregationalists of Montgomeryshire," by Dr. Rees.) He married Eleanor, daughter of Samuel and Eleanor Breese, Waukesha, and they went to Neenah, where they still are, in comfortable circumstances. He is a carpenter and builder. He is a trustworthy man, a sincere Christian and has served well in the office of deacon for 26 years. John Samuel Gittins is a son of his, a responsible business man in De Pere, Wis., married to Helen, daughter of John Dowsman, and their children are Florence Eleanor and Helen. Their only daughter, Minnie E., is home.

12. DAVID HAMMAN.—He and his wife Anne came to the Settlement from Pennsylvania and bought a farm on Section 2, Rosendale. They are kind neighbors and attend services at Zoar. Their children are: Margaret, dead; Sarah, Rees A., David, dead, Mary E., William T., dead, Elizabeth Jane, Emma E., and Samuel Oscar.

13. JOHN W. HUGHES.—He and his wife Mary came from the vicinity of Denbigh, North Wales, in 1856, and he bought the farm of O. O. Jones, and later in the Procairon neighborhood. He was a cousin

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to the Rev. J. E. Williams, a peaceful man and a Christian without dissimulation. He has "slept," but his wife is very lively in spirit still. Their sons are: John J. Hughes, a successful lawyer in New Lisbon, Wis., who has lost his wife and has grown up children; Rev. William J. Hughes, B.A., who married the daughter of the Rev. David Jones, D.D., is a minister with the Presbyterians in Baker City, Oregon, a widower with children not grown up; Robert Hughes, a farmer on his father's old farm; Isaac, who died; and Ezra, a merchant in Randolph. Their daughters are: Elizabeth, the wife of Richard, son of Richard Moses (16 page 51); Sarah, who died May 21, 1888, a very virtuous daughter; Mary Anne, married, in Chicago; and Margaret, married to the Hon. Richard Pritchard, Portage, Wis.

14. THE HUGHES BROTHERS.—Four brothers came from Anglesey, one after the other, and the widowed mother after that, to the Settlement, all industrious and good men. Since one came in 1854, mention is made of them all in this part.

JOHN J. HUGHES, who married Eleanor, the daughter of Hugh Jones in New York. He bought a good farm in 1860 on Section 27, Utica. He was an exceedingly kind man and, like the Saviour, looked after his mother and after others in distress. He was a deacon in Salem Church. His wife died and he not long after her, a few years ago. Their children are: Margaret, the wife of John Vaughn, with one son, on Section 22, Utica; Elizabeth, the wife of David Thomas, Oshkosh, who died Feb. 14, 1897, leaving orphans; John J., on his father's farm; Hugh, who died when three years old; Henry (1, page 58); Eleanor, home; Richard, who died in 1896; and Dora, home.

RICHARD J. HUGHES, who married Mary, daughter of Thomas German (11, page 46), and who have one son, William. He came here about the year 1856 and lives on his farm on Section 32, Nekimi, in good circumstances.

OWEN J. HUGHES, who came here in 1854. He married Elizabeth, daughter of Evan L. Davies, and lives in plenty on Section 29, Nekimi.

HENRY J. HUGHES, who came here on a trip as a young man, but who went to sea again, for he was a sailor. He lost his wife when in Wales; he settled here in 1866 and married Anne, daughter of Richard Bennett. But she and her first-born died. He bought land on Section 27, Utica, and married Anne, daughter of T. E. Thomas. She has died and he has moved to Clay County, Iowa, where he is married to Esther, daughter of Mr. Thomas, Berlin. His children are: Margaret and Griffith, whose mother was his wife Anne Thomas.

15. EDWARD HUMPHREYS.—He and his wife Rebecca came to the city of Oshkosh in 1850—and they should have been placed in the previous section. They attended the Welsh meetings; and she was notably religious. The period of their stay was not long.

16. JOHN E. JENKINS.—He and his wife Jane came to Oshkosh from Union, Rock County, Wis., in 1858. He worked and did business in shoes for long years; but he had a good rest with all abundance at last. He was an intelligent man, a strong Democrat, a good theologian, a pure friend, an interesting teacher and was a deacon of good rating with the

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Calvinistic Methodists until his death, which took place April 12, 1894, when 80 years old. His wife died March 1, 1896. This poem was indited to him:

"Ei faith oes a roes i'r Iesu-a'i gan
I gyd i'w folianu;
Llawn aidd trwy gall weinyddu,
I lanw'i fwch ffyddlon fu.

"Diacon da, cun a dwys-ydoedd
Gyda rhodiad cymwys;
Fu'n hyglod golofn eglwys,
Ar Dduw byw yr oedd ei bwys."

—J. Edno Roberts.

"Dyn diddrwg a golwg garuaidd-ddidwyll,
Gan bwyll boneddigaidd;
Dyn mwyn dan swyn nefolaidd,
A'i grefydd yn gryf o'r gwraidd.

Ei Amen heb len amlygai-mai nwyfre
Y nefoedd a nofiai;
Isel iawn ymostyngai
O'i fodd i addef ei fai.

Da, was da, ffyddlon fuost-am enyd
Yn ddiwyd, ddiymffrost;
Cadw drws agored wnaethost
I'r saint, mawr fraint, yn ddifost."

—J. Deiniol Jones.

Their sons are Thomas, a merchant in Chicago; and John, also a merchant in Chicago, married to Mary Otis, with one son, Elliot. Their daughters are: Elizabeth, a music teacher; Mary, the widow of Otis Davies; Margaret, the wife of W. S. Traphagen; and Laura, the wife of John Clements.

17. DAVID JONES, "brick yard."—He made bricks on Merritt St., in 1855. He and his family moved to Clay County, Iowa, about 15 years ago. He is a splendid man and a good religious man.

18. DAVID C. JONES.—He and his wife came to Oshkosh in 1856, where he was very useful in the Church of God. They moved to Section 24, Utica, in 1860. He died Feb. 1, 1893, when he was 75 years old and was buried near Bethesda Church, where he had been a very faithful deacon for about 30 years. His widow lives in her old home. Their children are: Mary Jane, the wife of John J. Owen, Detroit, Mich.; Catherine, the wife of William Lee, Linn Grove, Ia.; David C. in Lake Crystal, Minn.; John D., married, in Randolph, Wis.; Albert S., married, in Detroit; Charles E., who married Elizabeth, daughter of W. H. Jones, with one daughter; Edward W., who married Elizabeth, daughter of David James, and who have children. All the family followed after their parents in industry and piety.

19. DAVID J. JONES.—He came from Remsen, N. Y., in 1855 and, after some months in La Crosse, settled in the city of Oshkosh. He married

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Elizabeth Morgan in Aug., 1862. He died in French Road, N. Y., April 16, 1882; and his widow came to live the second time in Oshkosh. Milton, their oldest son, died June 12, 1886; and the second son, Frederick B., Feb. 20, 1896. George W., Fremont, Jr., and the daughter, Margaret Ella, live with their mother—a responsible family.

20. EVAN J. JONES.—He came to Oshkosh April 14, 1856, from New York state. His parents, James and Anne Jones, had come from the Pwllheli vicinity, Carnarvon, Wales, and they were married near Utica, N. Y., by the Very Reverend William G. Pierce. April 12, 1857, he married Beulah A. Ely in the old Methodist Episcopal Church in Oshkosh, in which she is an active member; as he is with the Calvinistic Methodists. Like his brother, Jesse N., who was here at times, he too is a carpenter and builder; but he has been able to live for years without this work. Few people have clung as faithfully as he to the Welsh under such strong pressure to leave them. The Methodist Church was but a few months old when he came to the city; and he was one of the leading ones to buy and move the school-house to make the first home for it. He is the second clerk that was chosen, and he served for 27 years in succession with special ability and fidelity. He was also an excellent superintendent of the Sunday School for 13 years; and he is almost constantly a careful and industrious trustee. Their children are: George L., who is a lawyer of reputation in Kansas City, Mo.; James M., who is also a lawyer, a judge in the Kansas City court, having been elected mayor more than once, to the general regeneration of morals in that large city; Annie May, the wife of Frank Murray, a government official at Government Hill, San Antonio, Texas; and Gould Ely, secretary to the city engineer in Kansas City.

21. HENRY JONES, "Peniel."—He came here in 1856 to his brother, Owen O. Jones. He married Catherine, the daughter of Peter Jones (4, page 28), and they lived in their father's old home near Peniel Church, where they furnished food and lodging to hundreds in connection with the religious meetings, for which there is felt great obligation to them. Their daughter is Elizabeth Anne, the wife of D. Albert, son of Evan T. Jones, living on Section 22, Utica, having two daughters, Ethel and Mabel; their sons are William and Peter.

22. HUGH S. JONES, "boarding house."—He and his wife Eleanor came to Oshkosh during this period from Cattaraugus, N. Y. Since he was lame, on a crutch, they kept a boarding house, to the comfort of hundreds of Welsh people. They had no family. He died Sept. 2, 1881, and she in Feb., 1892, and they were buried near Salem Church.

23. THOMAS JONES, "ice man."—He came from Canada to Neenah in 1855. He was born in Cefncofel, Llandigwydd, Cardiganshire, the son of James and Anne Jones. His wife, Elizabeth, was born in Blaenannerch, Cardiganshire, the daughter of Thomas and Martha Thomas, and died recently at a good age, but he is still with us. They are a very kindly and religious family and have been faithful pillars in the Congregational Church in Neenah from the beginning. Their sons are Arthur T., home; and James H., who married Edith, daughter of J. C. La Grange, with one daughter, Emma. Their only daughter died in Canada.

24.—JOHN LEWIS.—He moved to a farm in the middle of the town of Nekimi. He and others of the family have died; and some have moved to the state of Iowa (see 12, page 37). One daughter, Mrs. Greenwood, still remains, and one son, William, who has married the daughter of W. J. Williams and is living on the old farm of his father-in-law.

25. ROBERT LLOYD, "painter."—He and his wife, Lydia, sister of W. Hughes (9, page 36), came from Liverpool to the city of Oshkosh. He was in the war and he and his wife are cared for at the Soldiers' Home, near Waupaca, Wis. She is one of the most faithful of saints. The children have married and, except for one, have left this vicinity.

26. JOHN MORRIS, "tailor."—He came here from Nantglyn, Denbighshire, North Wales, in 1856. He was a man of more than ordinary ability in the Sunday School, with music and in the experience meeting. He has one son, head of a family in Bangor, Wis. His daughter married David Davies (see 2, page 44) and she is now the wife of Owen Morgans, Section 35, Utica, and they have Moses, Miriam and Hannah, virtuous young people. Benjamin, his youngest son, had his mind on the gospel ministry, when the Rebellion broke out. He enlisted in the army to fight for his country and the rights of the slaves, contrary to his spirit though the task was. He died on the altar of freedom and was buried near the city of Murfreesboro, Tennessee. The father has slept near Bethesda Church for a quarter century.

27. JOHN D. MORRIS.—He and his wife settled on Section 27, Utica. She is dead and he has become an aged man. His only daughter, Margaret, is the wife of Frederick Pantz and lives on the old place, with good Welsh children.

28. GEORGE NUTTAL.—He was a single man, an industrious worker and a faithful religious man. He left for Wales after some years.

29. ROBERT T. OWENS.—He was married to Jane, sister to the wives of Samuel Williams, Jarret Roberts and R. T. Morgan; and he came here from the state of New York in 1855, settling in the town of Algoma. They moved to the Pine River community for some years, but they returned to the city of Oshkosh, where he died May 18, 1870, and she Feb. 6, 1877. They were truly religious people, and he preached on occasions when ministers were not available.

30. JOHN PRITCHARD.—He came here from Anglesey, Wales, in 1859. He married Elizabeth, daughter of John Reese (32, page 41) and lives on a farm on Section 36, Utica. He is a reliable man and a faithful deacon in Zoar Church. Their children are: Thomas R., Elizabeth, Eleanor, Mary, Letitia and Owen.

31. WILLIAM PRITCHARD.—He is a brother to John Pritchard and has settled to the south in the town of Rosendale. His family are: William, Thomas, Richard, Jane, who died a young girl, and John. Because of distance he does not share much in the life of the Settlement and his brother.

32. WILLIAM PUGH.—He settled on Section 26, Utica, and married Elizabeth, daughter of Thomas Bean. He died in the winter of 1877. He was a kind man and truly religious. Their children are: John, Mary Anne, Richard and Elizabeth Jane—about whom see under the name of Thomas Bean, page 58.

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33. JARRET ROBERTS—He and his wife came here in 1855 (see No. 29) and he bought a farm on Section 35, Utica. His only son, William, married Dorothy Smith (36, page 42) and the parents came to Oshkosh. The son died Sept. 11, 1883; and he sold the farm, after some years, to Llewelyn Williams and came to Oshkosh, where he died Aug. 11, 1891, when 69 years old, and he was laid to rest in the family burial lot near Zoar Church. Mattie, his oldest daughter, married Charles, son of Lyman Jones, Oshkosh, and she has two sons, Chester and Jarret. The second daughter, Jennie, married David, son of James Lloyd (14, page 30) and died June 23, 1890, leaving Ethel and Roger orphans. Mary, the youngest, is home with her widowed mother.

34. JAMES ROBERTS.—This story should have been in the previous section, for he came to Oshkosh in Oct., 1851. He was a stair builder of the best kind and much of his work still remains. He was of good stock and was trained to be a priest in the Church of England; but because of an accident when at play he had to give up his studies. June 16, 1823, he married Anne, daughter of the Rev. Robert Hughes, Llanrwst, Wales, a sister of the noted Rev. Hugh Hughes. After spending 26 years in Manchester and Liverpool they came to New Orleans, America, in Oct., 1849. He died Sept. 20, 1876, when 75 years old; and she March 3, 1879, having been born April 9, 1800. Their children are: Elizabeth, wife of James Eldrich, La Crosse, three sons and one daughter; Robert, in South America; Salome, married to Rowland Basteen, Boston, with two sons and one daughter; James in La Crosse; Captain Joseph, in Olympia, Washington, with one son; William, who was buried at sea when 7 years old, in 1849; Catherine Anne, the wife of A. M. Weber, Oshkosh, and their children, Lillian, Frederick, James, Bessie May and Arthur Lewis.

35. DAVID W. THOMAS.—He and his brother Thomas Thomas, who stayed but two years, came here from Remsen, N. Y., in 1856. He is very skillful in painting. He married Anne, daughter of the deacon, Hugh Parry (29, page 40). He was in the war a long time and saw hard times there. He is an understanding man, kind, entertaining and now religious. Their children are: Mary, wife of Griffith, son of Thomas Price, having Hannah, Ivie, Ettie, Walis, Harold and Eva; Martha, wife of Richard Williams, in Wausau, having Harry and Hugh; Elizabeth, wife of A. Nichols, in Nebraska, having five children, William, Hugh, David, Annie and Olive, home.

36. THOMAS THOMAS.—He came to Neenah, where he followed his trade as a mason. Little of his history is at hand.

37. EBENEZER WATTS.—He was born in Blaenannerch, Cardigan-shire,, Wales, May 9, 1823, the son of James and Elizabeth Watts. He came to America in 1845; and went for a time to California. He was married in New York to Eleanor, daughter of Edward and Elizabeth Jones, near Dolgelley, Merionethshire, Wales, June 17, 1854; and came to Oshkosh in Jan., 1855. In his house, the following summer, the Calvinistic Methodist Church was organized. He went with J. D. Jones and R. T. Morgan to operate a wood-working plant, where he struck his left hand against a saw so that he lost it. He then went into business and was quite successful, until June 4, 1867, when he died of inflammation

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of the bowels, to the general loss and grief; for he was unusual in sincerity, kindness, religious zeal and served well in the office of deacon. His son, Evan, died in the home of his uncle, E. Watts, San Francisco, California, a very religious young man, and was buried near his father, April 21, 1876. The daughter, Annie, is the wife of Robert G., son of Joshua Roberts, Randolph, and is in Racine, with one son, Lawrence. Lilian is noted in sacred music. She and the widowed mother are in Racine, Wis.

38. EBENEZER WILLIAMS.—The son of Robert and Mary Williams, near Pwllheli, Wales, he came to America in April, 1855, and to Oshkosh Sept., 1857. He married Margaret, daughter of Richard and Margaret Hughes, near Beaumaris, Wales, and they settled on Jackson St., in this city until today. He is a mason and builder; but having his limb affected he became a merchant. He is a man of determination, close to the right and by this time a faithful pillar in the Church of God. Their sons are: Richard Henry, an excellent bricklayer and plasterer; and William R., a furnace worker, married to Addie L., daughter of Joseph A. Sanford, having one daughter. Their daughters are: Mary, the wife of John R., son of Hugh Hughes, Carmel, a banker in Gettysburg, So. Dakota, with a son and daughter; Margaret, the wife of David R., son of J. H. Jones, in Chicago, having one son; Winifred, home in the store.

39. JAMES R. WILLIAMS.—He also came from the island of Enlli, near Pwllheli, and was a brother of the father of Ebenezer Williams, and a son of Richard and Sarah Williams. He was married by the Rev. W. Rowlands, D.D., in 1843 to Mary, daughter of Lewis and Ann Lewis, Trenton, N. Y., and they came to the Settlement in 1856 and bought a farm of Seymour Wilkins, on Section 22, Utica. He was known throughout the state as an able deacon in Bethesda Church. He died of a brief illness May 23, 1882, when 68 years old; and his wife died in Randolph Oct. 27, 1893, when 73 years old. She was a cousin of Prof. E. Morris, D.D., Lane Seminary, and much like him. Their sons are: Lewis J., married to Anne, the daughter of William Owens, Racine, in Franksville, with one daughter, Mary B.; Edward J., married to Sarah, daughter of John D. Morgan, Lime Springs, Ia., where he is also, and their children are: Elmer James, Melvin and Stella; Thomas Charles, who married Sarah, daughter of Richard Jones, Algoma, and who inherited his father's farm, but who died of typhoid fever, Dec. 13, 1889, leaving his widow and three orphans. Their daughters are: Sarah, wife of Thomas D. Roberts, Randolph (page 31), and their children are Edwin Lumley, Walter and Everett, who died; Anne, the wife of Thomas E., son of Evan T. Jones, Clay County, Ia., with four children.

40. JOHN WILLIAMS.—He was a young man working for James Lewis in 1856; but he was killed by a wagon he was driving, on Main St., Oshkosh, to the distress and grief of all the Settlement.

41. JOHN LL. WILLIAMS.—He had married Elizabeth Richard in Wales and they came to Neenah to her brothers in 1852. (The story should be in the preceding section.) They moved to Oshkosh in about eight years, where she died Jan. 31, 1869. He died Jan. 19, 1893, and was buried near his wife in Riverside Cemetery. He was an understanding

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and genial man, a good singer and religious. Their children are: John, born in Wales, who is in Portland, Ore.; Sarah Abigail, the wife of Henry J. Thomas, Oshkosh, having Abigail and Grace; Evan Daniel, and his wife Margaret in Portland, with six children; Mary Elizabeth, the wife of Seth E. Thomas, Niles, Ohio, having William Seth, Daniel and Milton; Thomas Albert, in Evanston, Wyo.; and William George, in Helena, Mont.

42. SAMUEL WILLIAMS.—He married Anne Roberts and came here in 1855. His wife died and he is now living with the second wife, near Prion, town of Eldorado. His son William married Sarah, daughter of Edward Williams "Coed" (Woods), and they live in Nekimi; John C. is a minister with the Baptists, in the east; Martha, the wife of Josiah Roberts, and their children are David Milton, Mary Pearl, Samuel and Olive Anne; Harriet, the wife of Edward Griffiths (page 46), and their children are: Florence, Alice, Laura Anne and Loice.

43. JOHN D. WILLIAMS, "Waukau."—He and his wife came here from Racine quite early and their story should be in the previous section. They settled near Section 5, Nekimi, and then near to Waukau on a good farm; but they spent the latter years of their life in Oshkosh, where John J., their son, and his family, four children, live. The daughter, Ida Jane, is the wife of Dr. Reed, Beloit, Wis. The mother, Anne, died April 17, 1891, and they were buried in Racine. They were a kindly family, religious, and Welsh in spirit, but without being in constant touch with us. The other son, David, is married to Jennie Harris, in Kearney, Neb., with seven children.

44. WILLIAM WILLIAMS.—He settled in the woods near Neenah. He too went into the army at the time of the Rebellion to fight for his country. Little of his story do we have at hand.

45. THE WILLIAMS BROTHERS.—They, William J., Isaac and Benjamin, came here in 1855. A sister of theirs, Mrs. Jones, "New York," came also, and her family, to Oshkosh, who is a widow in Marinette, Wis. Isaac Williams was a farmer, but William and Benjamin were in business in Oshkosh until their store was burned. Then William J. bought a farm on Section 30, Nekimi, where his daughter, Mrs. W. Lewis, lives. He died recently in Oshkosh, where his widow lives.

SETTLERS OF 1860-1869

The Settlement is 13 years old by this time and the period of the early settlers is past. After this it was impossible to secure land without paying high prices. Brief mention must suffice for those who thus came later.

1. DAVID CHARLES.—He and his wife Anne came here in 1869; he died Jan. 19, 1873, when 75 years old; and she died in 1877 in Cattaraugus, N. Y., where she was buried, but he had been buried near Bethesda. Mrs. Ellis Williams and Mrs. W. G. Jones, Oshkosh, were daughters of theirs. He was a man of remarkable piety.

2. DAVID DAVIES, "canwr" (singer).—He is married to the daughter of John Morris, "Cyslog," and lives in the town of Eldorado. He is quite skilled in music. Their children are: Lillie, married and living in Waukesha, Wis.; John; Ella, the wife of Oar Cronk; Lowell; Effie and William.

SETTLERS OF 1860-1869

3. IOAN DAVIES.—He and his wife Elizabeth came here in 1865 and bought a farm on Section 4 and then on Section 6, Eldorado. They are people from Prion, near Denbigh, North Wales. He died Oct. 14, 1880, when 72 years old, and she June 14, 1882, when 71 years old, and they were buried near Zoar Church. Their sons are: John, who married Mrs. Elizabeth Hughes, who is on the old home place, and their children are: Annie, Owen, William, Lydia, Leslie and Elizabeth; Isaac, (12, page 47); Thomas (11, page 29); Rowland (5, page 35); David (11, page 36, and 13, page 37), and his children are: Howell, Ivor, Dora, Amy and Ioan (John) Emrys; Evan, who married Mary Edwards, and their children are: Nellie, Bessie and Hugh G. (6, page 58); and Elias (H. Bean, page 58). They are all like their parents identified with religion and striving for every good cause.

4. JOSEPH ELLIS.—He made his home in Oshkosh, where he still is, in good circumstances. He married Elizabeth, the daughter of Richard Lowe, and their family are: Miriam; Arthur and Byron, who died Jan. 16, 1893, when four years and seven months old.

5. DAVID J. EVANS.—He and his wife Margaret came to Oshkosh in 1866. He is a son of John and Geunor Evans, Trosgoed, Dimel, near Corwen, Wales; and she is a daughter of David and Margaret Jones, near Corwen. They are respected over the state and he is a good deacon in the Calvinistic Methodist Church. Their children are Margaret (see 33, page 50); David W. and John R. ("Evans Brothers"); Mary Emily; Sarah J.; Catherine A., who died March 7, 1886; and Arthur E.

6. WILLIAM EVANS, "Peniel."—He and his wife came here from Llanrhyg, Carnarvon, Wales, in 1869. He died a young man. Their children are: Anne, who married David Davies, Randolph, who died Feb., 13, 1897; Catherine (60, page 57); William; Mary (9, page 46); Hugh, married, near Omro; Edward; Roger; Maud and Frank.

7. GRIFFITH W. HUGHES.—He is a nephew of G. H. Hughes and came to Oshkosh in 1866. He married Jane Jones (7, page 33). He is now in British Columbia.

7-a. HUGH HUGHES.—He and his wife came from Holyhead, Wales, about 1868, living at first about a mile south of Zoar Church. In 1873 he bought a 4-acre plot just west of Zoar on the Winnebago County side of the road. He worked as a day laborer and was known as "Hugh Hughes, Ditcher." He was most faithful in his service to Zoar Church and wrote clever humorous verse. Mrs. Hughes died June 8, 1898 and he on June 19, 1913, when 86. Their children were: Jane, born in Wales in 1863 and who died April 4, 1940, and Margaret, born in Wales in 1845, who married Owen H. Jones, "gof" (blacksmith); their daughter Matilda, born 1871 and dying 1899, married John Davies, son of Samuel Davies, their children being Margaret, who died in infancy, and Elizabeth Jane, born 1897, the wife of Wilbur White, Fond du Lac.

8. REV. THOMAS HUGHES, "Bethel."—Word as to him will be found with the ministers.

9. EDWARD JAMES.—He was a single man, a keen literary man, to the edifying service of the literary meetings.

10. THOMAS HUMPHREYS.—He and his wife Winnifred lived on

HISTORY OF THE WELSH

Eleventh St., Oshkosh, a religious family. He died July 3, 1879; and she Oct. 27, 1887. Annie, the only daughter, is the wife of George B. Harris, Fountain Spring, Ind., in comfortable circumstances.

11. REV. OWEN M. JENKINS.—He will be mentioned with the ministers.

12. HENRY M. JONES.—He came here in May, 1868. He married Margaret Bennett (1, page 44) who died June 13, 1886. He was married the second time to Frances, daughter of Hugh and Anne Jones, Fron-Cysyllie, Wales, and they live on Franklin Ave., Oshkosh. His children are: Everett, a dentist in Chicago; Arthur, who died Dec., 1886; Elmore, with Marshall Field & Co., in Chicago; Sarah Ann, Beulah and Ann and Arthur H. Trevor, home.

13. REV. JOHN W. JONES.—See the history of the ministers.

14. REV. THOMAS H. JONES.—He came to Oshkosh in 1866, and was married to Jane, daughter of John Morris, "Cyslog." He left for Ixonia, Wis., before being ordained. He is now in Kansas City, Mo. He is an energetic man and an excellent preacher.

15. JOHN W. JONES, "gof" (blacksmith).—He is married to Jennie Thomas and lives in Oshkosh, and their children are: Roger and Ethel. The family are members with the Methodist Episcopal.

16. WILLIAM R. JONES.—He is a brother to the above and came here about the year 1869; and he now lives in Minneapolis, unmarried. He is a splendid man and a conscientious man of religion, and has made many friends in the Settlement and the city.

17. WILLIAM G. JONES.—He came here from Dolyddelen, Wales, about the year 1868. He married Susannah, daughter of David Charles, and they live in Oshkosh, with two daughters, Anna Esther and Eleanor Jane. They are a religious and useful family.

18. WILLIAM J. JONES, "Glyn."—He came here from Cattaraugus, N. Y., in 1864. His wife Elizabeth died March 8, 1886. Their children are: Margaret, wife of John Reese, and their family are David, Eliza, William and Evan; Elizabeth, the wife of Llewelyn Williams, and their family are Phoebe, Morris and Eleanor; Ellen, the wife of John Jones "Morgan," Oshkosh, and their family are William John and Elizabeth Jane; and Hugh J., home (46, page 43).

19. WILLIAM W. JONES.—He and his wife Jane came here in 1865 and he bought the farm of John W. Hughes on Section 4, Eldorado. Some of the children have moved to Dakota; and one daughter is the wife of the son of Thomas Reese, on Section 29, Nekimi. They are kind and industrious.

20. DAVID KIRKHAM.—He and his wife came from Racine to the city of Oshkosh. He was of a respectable family and has a brother who is a minister of considerable reputation. He nearly became a sacrifice to intoxicating drink; but after his deliverance he became a good religious man, lecturing fluently on temperance in connection with the Good Templars. He was a warm hearted Welshman. He died suddenly April 27, 1886, when 60 years old and was buried in Racine. He left two daughters and three sons. His widow is one of the best women of the country; she is in Chicago with the children.

21. JOHN LEE.—He came here in 1867; he married Margaret Hughes and died Jan. 31, 1897, when 63 years old. Their children are: William E., John O., and Mary Ellen, all home in Oshkosh.

22. DAVID LEWIS, Nekimi.—He came here in 1865 and settled on Section 28, Nekimi. He and his wife Anne, only sister of Richard Moses, are dead, and buried near Zoar Church. Their children are: Jane, the wife of John J. Pryse, with five children; Mary, and Martha, the wife of Charles Eiler, Oshkosh.

23.—RICHARD LOWE.—He came here in 1865, but moved after some years to the Pine River vicinity, where he and his wife died and where several of his children live, responsible people. (see No. 3 of this section and No. 1 of the previous section.)

24. WILLIAM LLEWELYN.—He settled on Section 14, Utica. He and his wife Sarah are dead, and buried near Salem Church. Their children are: Francis, James, Sarah, John, Margaret, Thomas, Elmore, Jessie and William, who is married to the daughter of Thomas Price and in Oshkosh.

25. THOMAS LLOYD.—He and his wife came here in 1865, and he bought a good farm on Section 31, Nekimi. She died years ago; and he Sept. 3, 1891, when 73 years old; and they were buried near Bethesda. Their sons are: Thomas C. (32, page 41), who married Mary Reese, who was a man especially respected in his neighborhood and the County, and their children are: Arthur, Annie, Emrys and Thomas Levi; and John B., married to Elizabeth Williams and removed to the neighborhood of Green Bay, and having six children. Their daughters are: Mary Anne, the widow of Robert Ellis, Milwaukee, and their children are Emrys and Priscilla; and Sarah Anne the wife of Richard Roberts, Escanaba, Mich.

26. WILLIAM LLOYD.—He came here early in the '60's, possessed a good farm on Section 29, Nekimi, and erected a fine home near Bethel Church. His family are: Thomas; James, married to Ella, daughter of W. J. Williams, in Oshkosh; Elizabeth; David; Carrie, who died a virtuous young woman; Annie; and Sarah, the wife of Thomas Arthur Griffiths, in Chicago (12, page 46).

27. EDWARD MARTIN.—He came to Neenah in Sept., 1868. His wife died May 6, 1874. He is from Treffynon, Flint, Wales. His only daughter, Mary, who is a very virtuous daughter, has been in Minneapolis several years.

28. JOHN MORRIS, "Cysylog."—He came to the country about the year 1866; but he returned before long to Wales. (See No. 2 and 14 of this section.)

29. REV. HUMPHREY PARRY.—His story will be found with the ministers.

30. THOMAS H. PARRY.—He came here from the Prion vicinity, near Denbigh, North Wales, about the year 1867. After some years he moved to Platte Center, Neb., where he still lives. His daughter Mary, the wife of the Rev. D. L. Hughes, Carroll; Elizabeth, the wife of David Jones, dead; and Annie, home. John has married, in Omaha; Arthur likewise in Carroll; and Griffith, home.

31. REV. DAVID PRICE, Bethel.—His story will be found with the ministers of the community. He lives on Section 33, Nekimi.

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32. WILLIAM PRICE.—He came to Neenah in Sept., 1868. The wife of E. Martin was his sister. Two daughters of John Price, his brother, came with him: Mary, keeping house for her uncle; and Sarah, the wife of Charles Witman, Newman, Georgia, who have George, Clara and Charles. He was chosen a deacon and he is very acceptable.

33. EDWARD J. PRYSE.—He settled on Section 28, Nekimi. His wife is dead and he is living with his children, rather miserable. John J. lives on the home place. Edward J. is married to D. P. Williams' daughter and lives on Section 17, town of Vinland. Several of the children have moved to Waupaca and other places.

34. RICHARD REESE.—He settled in Oshkosh on Division St., where he died of pneumonia Feb. 14, and his wife of the same disease Feb. 18, 1885, and they were buried the same day in Riverside Cemetery. She was the sister of deacon William Edwards "Coed," Berlin, Wis.

35. THOMAS REESE.—He settled on Section 28, Nekimi, in 1865. Their sons are: John, Thomas, and Evan; and their daughters are: Winnie, the wife of John L. Williams; Jennie, the wife of William Davies, who died June 8, 1882, and Lizzie.

36. THOMAS REESE, Oshkosh.—He is a son of William and Jane Reese and came to America in 1851 with his widower father; and to Oshkosh in 1861, to the Rev. Thomas Hughes, with whom he made his home 19 years. In 1862 he enlisted in Co. D, 32d Regiment, Wisconsin, and fought under Generals Grant and Sherman; and on the march through Georgia in 1864 he was taken prisoner in Sharon and was in Libby Prison until the end of the war, April, 1865. He married Jennie, daughter of Robert D. Williams "go!" (blacksmith) in 1870, and they have one son, William R., a likeable young man.

37. HUGH RICHARDS.—He settled on Section 28, Nekimi, where he spent many years; but he has moved to Baraboo, Wis. He is a man of ability and a conscientious Christian, and possesses more uniqueness of manner when appearing before the public than almost anyone.

38. JOHN ROBERTS.—He and his wife lived on Cross Street (now Pleasant Ave.), Oshkosh, where he died Sept. 27, 1885, when about 60 years old. He was a good man, belonging to Zion Church, and faithful in attending all meetings.

39. HENRY R. WILLIAMS, "mason."—He came to Oshkosh to his uncle, Ezezezer Williams, April, 1868, when a rather young man. He married Harriet Williams in April, 1871, and died April 19, 1894, when 45 years old. It is hard to find a kinder man than he. His son, John R., is married to Jessie Quint, with one child, Henry, and a very skillful plumber. His daughter Stella is married to Leslie K. Bronson and lives with her widowed mother.

40. HUGH WILLIAMS.—He settled in the town of Nekimi and was zealous with the Wesleyans. He died rather suddenly Nov., 1868. His widow, Mary Williams, is a member of Bethesda Church, and especially respected by the whole community.

41.—JOHN W. WILLIAMS.—He came here about the year 1866; he married Jemima Griffiths; and he lives on Section 26, Utica (see further No. 12, page 47).

LATER SETTLERS

42. THOMAS WILLIAMS, "saer" (carpenter), Oshkosh.—He was married to Jane, daughter of William Owens, Neenah, and came here in the summer of 1865. Mrs. Thomas Richards was a daughter of his and a son was Thomas Williams "Cum Alice," who were here before him. He was followed in May, 1868, by William E. Williams, his son, whose children are: Thomas, tinsmith; Edward R., teller in the Commercial Bank; Sarah and Walter. And, too, his daughter Margaret and her husband Robert Williams came here the same time; but they moved to the Pine River community, where they are a numerous family. Another daughter of his is Elizabeth, the widow of David Jacobs, having David, William and Edward. He died early; and she Feb. 6, 1885, when 73 years old, and their bodies sleep in Riverside Cemetery.

LATER SETTLERS

We have tried to follow the immigrants to 1870. Now we can only mention a few of those who have remained longest among us. Many have already been mentioned, in their marital relationships to the early settlers. And many of these later ones have moved to other states—such as Robert Lewis and his family to Washington (John Rowlands is a brother of hers); Thomas Williams and his family to the same place; John Griffiths and his family to Frankfort Hill, N. Y., where he is very active in the church there; Joseph Evans, John R. Evans, Miss Ellen Roberts, who came here in 1870 and who is one of the faithful ones in Jesus Christ, who is in Two Harbors, Minn., with her niece, Sarah Roberts (41, page 52); and many others. We should like to be able to name those who threw their energies with the Welsh in behalf of virtue and religion in these localities. An occasional family, that has come here recently, is already an important force in our Welsh societies.

Some came to Neenah recently—Ellis Roberts and his family; Owen W. Jones and his family; W. L. Jones; the two Owenses and their sister already mentioned; Thomas Thomas, unusual with singing; William S. Hughes, thus in kindness; Richard Roberts and his family, who is in Garden River, Ontario, Canada; Lizzie Vaughan; and others.

Likewise some came to Oshkosh:

JOSEPH DAVIES (Rheinallt) who married Mary Maurice, and their children are Jane, Mary and Benjamin.

SAMUEL DAVIES and his wife Jane who came in 1881, and their children are: Anne, the wife of Owen R. Owens, having Mary J., Elizabeth G., and Samuel R.; John J., married to Matilda Jones, having Elizabeth G.; Catherine; Jane, the wife of Alonzo Miller, having Edith, George S., and Eunice; Elizabeth; Joseph and William.

CATHERINE JONES, "widow," having Griffith D. (11, page 29); Catherine, who died Jan. 18, 1888; David; Ellis and William.

JOHN DEINIOL JONES and his wife Catherine, having Owen, Robert, Thomas, Edward, Samuel, Catherine and Elizabeth.

WILLIAM NATHANIEL JONES and his wife Mary have bought a comfortable home on Cherry Ave., Oshkosh, a religious young family.

ROBERT W. MAURICE and Anne his wife who settled in Oshkosh, and

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their children are: Annie J., Robert W., Ethel, Mary, Lovina Belle and Eveline—a family at work in religion.

DAVID R. ROBERTS and his wife Alice are a religious family, having one daughter, Alice Owen.

JOHN EDNO ROBERTS and his wife Anne are a responsible family, with one son, Ellis, a printer.

ROBERT W. THOMAS and his wife Margaret have been at 117 Division St. for years. Their children are: Boredri, Bessie, Evan, Sebastos, Margaret, Timothy, Sarah, Nathanael and Carlton.

EVAN VINCENT and his wife Winifred Jane are an industrious family, having two daughters, Jennie and Mabel.

OWEN H. WILLIAMS and his wife Margaret are a family faithful with the cause of Jesus Christ; and have erected a comfortable home on Saratoga Ave., Oshkosh.

While fearing we are leaving out some, though real worthy of notice in this book, we can but conclude with this now.

The Bard Hendref read:

"Gorhoffus fel bywgraffydd-yw Davies
Un difeth a chelfydd;
Onid hwn yw teyrn y dydd?
Ofnadwy fel cofnodydd."

The touching hymn of the Rev. E. Evans (Ieuan Glan Geirionydd) was sung on the tune Lausanne:

"Mae 'nghyfeillion adre'n myned,
O fy mlaen o un i un,
Gan fy ngadael yn amddifad,
Fel pererin wrtho'i hun.
Wedi dianc uwch gelynon,
Croesau a gofidiau fyrdd,
Maent hwy 'nawr yn gwisgo'r goron,
Ac yn cario'r palmwydd gwyrdd."

CHAPTER XII

The Welsh and the Nation

Many of the Welsh were enthusiastic Americans before starting from Britain. No nationality in Europe has fought more bravely through the ages for the principles of the Declaration of Independence—"That all men are created equal"—than the Welsh. This was the cause for so many of them being in the American Colonies in 1776. There was Welsh blood in the hand that wrote the Declaration of Independence, i. e., that of Thomas Jefferson. Welsh money was the "sinews of war" that assured Independence, i. e., that of Robert Morris, Philadelphia, a member of the Congress. Likewise the Welsh were found, almost to a man, opposed to slavery and supporters of the zealous William Lloyd Garrison, the Abolitionist. Just as Jacob and Esau were in the womb

THE WELSH AND THE NATION

of Rebecca, so were contrary principles struggling in the vitals of our Democracy and in 1861 they clashed in fatal struggle.

The Hon. Wynn Edwards (8 page 45) was appointed to speak on the settlers in connection with this. His essay was not entirely written, but we have the following condensation.

POLITICS

There is a surplus of politicians and a scarcity of patriots. There was in the church at times a surplus of religion, but too little piety. It is a sad fact that some of the best patriots are poor citizens. And because of this the patriot is repeatedly trampled by the politician. The same thing happened in the Church of God when men like Cranmer and Ridley were under the feet of such as Laud and Neile.

But the Gospel in its purity is the great cure for the disease of humanity spiritually, morally and politically. We Welsh are remarkable for combining in their lives the religion and the devout zeal of the Gospel; and, as a consequence, they make the best citizens. The police records of the counties in Oshkosh and of the state prison at Waupun witness to the civic virtues of our nationality. The teaching of the Welsh hearth favors this. "The hand that rocks the cradle rules the world." Likewise, the superiority of the Welsh Sunday Schools causes the teaching of the Lord Jesus to have a strong, continuous influence on their character. Thence arises the idea of the equality of men and their personal rights to enjoy the "liberty wherewith Christ has made us free."

It is not strange therefore that the Welsh make such efforts for the election of John P. Hale of New Hampshire, for our big parties, Whigs as well as Democrats, had sold themselves to the slave traffic power. After that, in 1856, when the Republican party was formed on the point of opposing slavery in the Territories, the Welsh, nearly all of them, became supporters of that party—with the slogan, "Free soil, free state and Fremont." In 1860 the party was carried to victory in the election of the world-famous Abraham Lincoln.

Consequently the Southern States rose against the government and in defense of slavery. The Welsh were as ready to fight for the principles of freedom as they were to vote for them; and so they went in crowds to the field of the terrible battle. There appeared those qualities in their character that made them such a stubborn power against the regiments of Rome under Julius Caesar, and after that against the hosts of the Saxons at the battle of Morfa Rhuddlan, when the English won—but

"Nid dy rym, ond dy ri" ddyru goncwest" (Not thy power, but thy numbers give the victory) appeared the second time in the American Welsh. Out of 800 of the Welsh living in this community at the time, 52 enlisted in the army, as follows: In Neenah, Edward Jenkins, David Owens, Thomas Reese, Ebenezer Stephens, William Williams and William Williams y "Coed" (woods); in Oshkosh, John O. Baxter, David Davies, John W. Hughes, Edward C. Owens, Joseph Roberts (Captain and Major), Benjamin L. Williams; in Eldorado, Edward Edwards, John D. Griffiths, D. Lloyd Jones, John Jones, Thomas D. Roberts and Edward L. Watson; in Nekimi, Robert Davies, Rowland Davies, John Edwards, Charles Jones, Thomas Jones, John Lewis, Lewis Lewis, Thomas Lewis, Evan Parry, Thomas

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Reese, Robert Roberts, David Thomas, John Williams and William Williams; in Rosendale, Abednego Davies, Evan D. Davies, John Moses, Richard Moses, William Moses and Morgan Richards; in Utica, David Evans, George Evans, John D. Evans, Thomas Evans, Benjamin J. Morris, William Owens, John Reese, Thomas Reese, Robert Roberts, Enoch Williams, John Williams and Thomas E. Williams; and in Ripon, Edward Williams—total 52.

As to these soldiers, William Owens and Thomas E. Williams were killed in the battle of Chaplin Hills Oct. 8, 1862; Evan Parry who, in all likelihood, died in Andersonville Prison; John Hughes who died in Murfreesboro, Tenn., April 3, 1863; Benjamin J. Morris who died in the South March 15, 1863; David J. Williams who died in Mitchellsville, Tenn., Nov. 19, 1862; Enoch Williams who died in Jackson, Tenn., Jan. 16, 1863; Charles Jones who died in Nashville, Tenn., Jan. 4, 1865; W. P. Williams who died in the same place Jan. 17, 1865; and Thomas Reese who died in St. Louis, Mo., July, 1865. And by this time 19 of these brave men who gave themselves shoulder to shoulder for sacrifice on the altar of their country and to defend the glorious banner of "the Stars and Stripes" have slept in that quiet place—"There the wicked cease from troubling and the weary are at rest."

But the Welsh who remain are as ready as they to stand up for the principles of our nation—"government of the people, by the people and for the people," and not government by the crow-like financiers or corporation men. In the elections of 1868 and 1872 the 14th Amendment to the Constitution to insure freedom to the slaves was to be put into effect; and to that end Gen. U. S. Grant was nominated to run for the Presidency. The Welsh as one man were for him in both instances. After that, in the election of 1876 and 1880 the honesty of the government in paying its debts in gold according to its promise became a serious question. The Welsh again stood unanimously for justice, at all costs, and gave their votes to Rutherford B. Hayes and to James A. Garfield. After that, when in the elections of 1884, 1888 and 1892, the defense of the laboring men of the country was in danger, the Welsh were zealous for James G. Blaine and Benjamin Harrison. Also in 1896 when, for the second time, the great clamor that the government give the cheap dollar in place of the gold dollar and pay debts dishonestly became a question of the election, the Welsh stood for the truth and cast their ballots for Wm. McKinley. (And to the degree that the destruction of the liquor traffic comes before the nation the Welsh are found ready to vote for this worthy measure.)

The Welsh have been what they were from principle and not for gain and the honor of position. They have not made adequate effort to get their share of government offices. The following have been postmasters: Evan Jones, Nekimi; John Lloyd, William Hughes and Hugh Owens, Ring; and John Davies, Prion. The following also have been chairmen of their towns and counties: Evan T. Jones and Benjamin Edwards, Utica; Richard Bennett, Joel W. Morgan and Thomas C. Lloyd, Nekimi; James Lewis, Eldorado; (and Wynn Edwards, Rosendale).

The first generation of settlers is rapidly disappearing and other

SECULAR EDUCATION

generations are taking their place. Let those who are rising remember to uphold the virtues of their fathers as citizens in our glorious democracy.

"America" was sung.

CHAPTER XIII

Secular Education

Despite all that is made by the Welsh of religious education, through Sunday Schools and special meetings in connection with that work, they did not neglect secular education. A multitude of them have long since graduated from the high schools of Neenah and Oshkosh, the State Normal School in Oshkosh and the excellent colleges of Ripon, Appleton and other places and have attained high positions in various circles. The public school is the first step in secular education and, on many counts, the most important. The task of summing up the history of the public schools was given to one of the astute and able children of the Settlement, who has substantially written as follows:

THE PUBLIC SCHOOLS

Mr. Evan D. Evans, Minneapolis, Minn.

I can not write about the schools as completely now as a mature man as I could when attending them in youth. A long time has passed since I was a little boy and the school was the chief thing in my life. It is necessary to depend on memory with a little investigation, and it is a tendency of memory to give large place to small and unimportant things. We would say in the words of Hiraethog:

"Maddeu' fy narllenydd synllyd,
Hyn o wendid-dal mewn cof
Mai adgofion dyddiau mebyd
Yw fy nhestyn, hyn o dro."

Missionaries from France established day schools quite early in Wisconsin in order to learn the language of the Indians and for business advantages. A large school was built near Neenah in 1831 and it was opened with 129 children (chiefly Indians) between 5 and 15 years of age. Annual subsidies from the government were received for its maintenance and in spite of this it failed—and not strange, since it didn't aim at anything higher than knowledge of the language of the Indian Menominees and Winnebagoes for business advantage. These schools, because of their location and purpose, were called Indian trading posts.

After them came the schools of the military posts, so called because of their connection with the military establishments in the Territory. They were held for the most part for families of the soldiers and by the chaplain of the settlement. There was no supervision of them and the teachers were not required to know much more than reading, writing and figuring up to the rule of three.

After a new organization in the Territory in 1836, when a part of

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the Territory of Michigan was taken in, school laws were passed. The first school of the new Territory was established in Milwaukee, and this according to the laws mentioned.

When the Territory became a State in 1848 one section out of every 16, i. e., a square mile, was set aside for the use of education—called university sections. This was the time when free schools were begun by the government in Wisconsin. And this was the time, as already noted in this book, when the Welsh began to pour into these communities. The Settlers gave large place to the subject of education; and schools began to be held without delay. Where school-houses were not to be had, they were held in houses and churches.

The Rev. Thomas Foulkes was the first Welsh schoolmaster in this community, who conducted a government school in the old Bethesda Church in the winter of 1850-51. Among the scholars were John D. Jones (13, page 37), Robert G. Roberts and the Rev. David R. Jones.

Some schools were established on the borders of the community, but too far away for little children to attend them. So in the winter of 1853-54 a school was started under the old plan, at parents' expense, and Mrs. Elizabeth Roberts was chosen the teacher. Its being held in Zoar Church was opposed by the minister and it was held in the house of David Bowen, then vacant. Among the pupils were John and Wm. D. Evans; John, Mary, Richard and William Moses; Elizabeth and Mary, John and Thomas Reese; Jane Roberts; Lewis Rees and William Williams. All the pupils and the teacher were Welsh. That school was very interesting and enjoyable.

By the winter of 1854-55 the government schools were located more conveniently. The Hawley log schoolhouse had been erected since 1848, but it was too much on the border of the community. Miss Susanna Wescott was the teacher the first term in it, and Miss Mary Winter was the second. The two had successfully passed the examination under Mr. Blanchard, the first superintendent of schools of Winnebago County.

After about 15 years the school land was divided and schoolhouse No. 2 was erected, called the "Robert Williams School." The carpenters were John and Owen Pritchard. The land was taken from three farms, those of John D. Morris, William Pugh and Robert J. Williams. The first teacher here was Miss Boyd and the second, the following summer, was Miss Maria Morris (Mrs. Edward L. Williams, Cambria). After this division the children of John Edwards, Bryngoleu, and James Williams went to the Fisk School.

We next note the Jackson School, belonging to two towns, Utica and Brighton (Nekimi). A meeting was called in the house of Mr. Tompkins in Dec. 1849 and Mr. Miner was chosen chairman and Mr. Richard Edwards (Rev. R. Edwards, D.D.) clerk. A chairman, permanent clerk and directors were elected. A second meeting was held in a week and it was voted to raise \$150 to erect a schoolhouse, 24 by 20 feet, on the land of Mr. Miner, on the western line, near the Oshkosh and Ceresco Road. It was voted also to maintain a school for 3 months in Bethesda Church. The teacher, as was mentioned, was the Rev. Thomas Foulkes. He was succeeded by John Steele.

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In the year 1852 the Joint District No. 6 school was erected, between the towns of Utica and Nekimi (Brighton to May, 1850). This was the largest schoolhouse, costing over \$400, and at times having about 80 children.

After this the David James School, as it was called, was built, in Nekimi. This school was held in the beginning in a cobbler's shop belonging to C. Davies. The building was purchased and moved half a mile south on the farm of William Evans and improvements on it were made by a carpenter by the name of Mr. Snell. The first teacher was Miss Annie Jones, in 1866-67; the second teacher was Ebenezer D. Evans, in 1867-68. They were succeeded by Alfred Thomas, and the Misses Jennie and Martha Bennett—all Welsh. To this school went the children of John and William Evans, David James, John S. Thomas and others.

Another school of reputation is the Red Schoolhouse. The details about this were supplied by Evan Jones, clerk of Nekimi. It is noted that the town of Brighton includes Algoma, Black Wolf and Nekimi. Algoma was independently organized in April, 1849; and Nekimi May, 1850, in the house of William Powell, when John S. Brown was chosen town clerk and superintendent of schools. Through the influence of Mr. Brown the Red School was established in 1848 and he was its teacher as long as he lived. The children of many Welsh people were educated in this school, such as those of William Edwards, watchmaker, James Lloyd, John Foulkes, Evan L. Davies, Robert Roberts, Evan Jones and the Rev. Thomas Hughes. It was in this school that the writer had his last term in a district school and from it enlisted in the army in 1865.

The Cowham School is the one in the town of Eldorado. The Rev. John K. Roberts says that it was first built in 1848, of logs joined by his father, David Roberts, Peter Jones, Mr. Cowham and others. Four months of school were kept in it in 1848-49 by a teacher by the name of Mr. Taylor. Like other teachers of that time, he boarded from house to house, changing his home at least every week. In this school were taught the children of Daniel Davies, Peter Jones, David Roberts, George Griffiths, Griffith Williams, Joseph Williams and John W. Hughes. In about 8 years a new schoolhouse was built.

Dodd School stands in the town of Rosendale, about Section 12, and so became convenient for the families of Thomas Hughes, Josiah Phillips, John Yates, William Jones, Daniel Davies, Richard Moses and others of the Welsh. We suppose it was established about the year 1855.

The New School District was formed out of several others and the schoolhouse was built near Zoar Church by the carpenter, Henry Reese, in 1876. The first teacher was Miss Elizabeth Jones; and there were 46 pupils in the school the first term, nearly all Welsh.

We have now mentioned the schools of this community, and we must omit the schools of Black Wolf, Oshkosh and Neenah, which were not as Welsh as the schools mentioned. We see that 27 years elapsed between the establishment of the first school in Bethesda Church and that of the last one in 1876. During the first years there were very few roads and the children followed the old Indian paths on their way to school. And not infrequently the Indians would turn into the schools to warm

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themselves. They would unload their burdens—rabbits, muskrats, skunks and papooses, in the schoolhouse. When they happened to come school was dismissed and the pupils were left to shift for themselves, some in great fear.

The children of the earliest years were under several disadvantages. The English of some of us was limited and faulty. Our parents would give the British pronunciation to the letters of the alphabet—calling "i" "oi," "z" in "zed"; and they would pronounce words differently—"puss" "puce," etc. Books, too, were very scarce—one book among the children of a whole family. Like the children of Israel in Egypt we had to make many bricks with but little straw. But, over against this, our parents had other splendid things for making superior characters of us.

There were three great days in every school—the opening day, the day of the visit of the County Superintendent of Schools and the last day. On the opening day the children would be there an hour early, watching for the coming of the teacher—one that few, if any, had seen. Great was the speculation as to what kind of a person the teacher was, fearing he was large of body. At last someone yelled "Teacher is coming!" And behold an immense frowning man coming and going to his place without saying boo to anybody. The children would weigh him to the ounce nevertheless before night.

The aim was to begin school at 9 A. M., but almost nobody had a watch. The closing hour at noon was managed rather well by marking a line on the meridian and watching the sun.

There were no books for the youngest scholars, merely calling them forward to be given a lesson and sending them back to nod until recess, with their feet hanging six inches above the floor. If they wouldn't be still they were threatened and severely punished. During class we were placed like a row of soldiers, standing on our feet, at a line marked on the floor. After reading came an exercise in mental arithmetic and geography—sometimes with neither book nor map.

The recesses the middle of the morning and afternoon were important periods. There were five minutes for the girls and then for the boys. We were called in with a stick of firewood instead of a bell.

We were given lessons in writing on paper, with a goose quill, and one bottle of ink among three or four. After some years the steel pen became popular and the Spencerian method of writing.

The classes in arithmetic were called to the blackboard to work out their lessons—the highest class first and the rest one by one according to their grades. Slates were also used for this, spitting and rubbing vigorously when cleaning them. The weariness of the teacher was increased by the variety in the books used—"Davies's," "Ray's," "Thompson's" and others.

An important task was supplying the school with water. Two were excused to get the water—to their delight and freedom. It was a privilege promised as much as a week ahead to go through the school serving water. Often was heard, "Please, may I pass the water?" And it was remarkable how much water was drunk with education those days!

And, too, an important hour was the dinner hour. Since there were

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no watches, this was sometimes extended to 2 o'clock. Yet seldom would anyone be tardy.

During this period spelling schools were very popular. This meeting in schools in turn was announced far and wide. Some came there to make a disturbance and there were many grievous things in connection with them. By this time they have disappeared in many neighborhoods.

Many of the early schools were very unornamental buildings. They were made of logs, with a narrow door at one end and a rather high window or two. The seats were placed the length of the building, rather inartistically, if not unskilfully. They were equipped with a broom, water container, chair and a small desk for the teacher, in which were kept the ruler and the register. Little comfort awaited the children after traveling through the snow and severe cold with but little on their feet and backs.

The scholars were like the schoolhouse: home-made clothes; a cap with a string under the chin, holding a piece of rabbit skin to warm the ears and in mild weather the string would be tied on the crown of the cap. We would come to school in the summer without shoes or stockings. For winter there were strong cowhide boots; and hems were stuffed into the legs of the boots lest the snow get into them. Almost no one had an overcoat, but some shawl knit of wool to cover the shoulders.

How different everything is by this time in our settlement! The schoolhouses are convenient—a place for clothes, maps, blackboards in abundance, excellent charts and books, high grade teachers, good clothes and an abundance of everything.

The punishments administered were pretty serious things. And there was some strange relation between the punishments and the games. There was a hill near Hawley School and much amusement was had sliding on the little sleds made by the children themselves. If there was unusual fun in sliding on this hill, the dinner hour would pass before we realized it. Then fear would fall upon all, for they knew a terrible storm awaited them. Two sleds would be put under a big board and a crowd on that; and many, besides Llewelyn Williams, often saw their new sled break into pieces before reaching the foot of the hill.

There was no hill near Jackson School, but there were a river and ponds for bathing in the summer and skating in the winter. But the principal amusement was ball playing. The ball was made of blue drilling or other materials, quite domestic, and although there was no row about the umpire as now, yet we derived an immense amount of pleasure from it. And the snowball fights were also exciting things, especially when two forts were made by the two warring parties. Big disturbances were made at times in the schoolhouse while the teacher was at his dinner—but there was no sweet without the bitter.

The punishments for all the mischief varied according to the tempers and strength of the teachers—making one to stand—making a big boy sit by a girl was counted severe punishment. But the rod was the "king of terrors." Sometimes the ruler was thrown to the guilty and he had to bring it back, when he would receive blows on his hand. Another time one would be sent to cut three or four switches and bring them back to

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the teacher to be beaten with them. Those were "terrible times." The transgressors won the sympathy of the whole school and the teacher their dislike; and great were the threats of revenge on him when big enough. We must end with this, though nothing remains so vivid in the memory of a man as the punishments he received as a child.

The last day of school was a great one—"the last day." The school-house was swept; the children were dressed in their best and parents and strangers came to the school. We would be called to the blackboard to exhibit our progress in arithmetic and other things; the teacher would read the names of those who had won first place in each class, calling them forward to receive their award; some of the visitors would be called upon to make commendatory remarks and they would be answered properly by the teacher who gave the praise to the pupils; and it would be concluded by giving cards and small gifts to the children. We would depart with a fond farewell to the teacher and feeling glad that school days were over—and yet, what days happier than those spent in the country district school?

Now we have disturbed the peace of long years that slept in the memory of a multitude of the children of the settlement. In closing we make acknowledgment to Mrs. Elizabeth Roberts, F. Mansil, W. D. Evans, Robert J. Williams, John James, Evan Jones, Rowland Davies and the Rev. John K. Roberts for their assistance with the recollections.

At the close, the children's choir sang in a lively way "The Song of the ABC" under the leadership of John O. Jones, Bethesda.

CHAPTER XIV

The Monday Afternoon Meeting

The chairman of this meeting was the Rev. Richard Foulk Jones, Bethesda; and its leader the Rev. T. Z. Evans, Zoar. The following hymn, on Huddersfield, was sung under the leadership of Elias Davies, Peniel.

"Duw mawr y rhyfeddodau maith!
Rhyfeddol yw pob rhan o'th waith!
Ond dwyfol ras, mwy rhyfedd yw
Na'th holl weithredoedd O bob rhyw!
Pa Dduw sy'n maddeu fel tydi,
Yn rhad ein holl bechodau ni?"

Then Mr. Robert R. Roberts, Randolph, was called upon to read Isa. 55 and to lead in prayer. Then, on Capel y Ddol, was sung:

"Torf o'n brodyr sydd yn gorwedd,
Yn y bedd anghofus dir!
Yn y dyffryn lle maent hwythau,
Byddaf finau cyn bo hir—
Lle na chlywir
Dim o swm gofidiau'r byd.

THE MONDAY AFTERNOON MEETING

Gwyn eu byd y rhai fu feirw
Yn yr Arglwydd-gwyn eu byd!
Maent yn gorphwys yn y porthladd
Buont yn ei ddysgwyl c'yd—
Gwell yw yno—
Dengmil gwell na chyda ni."

The chairman made fitting remarks and turned the meeting over to the leader. At this point several bardic greetings were given. One on the singing of the old hymns and the old tunes was given by Mr. Edward L. Williams, Cambria:

"Y mwynion hen emynau-a ganwyd,
Do, ganoedd o weithiau—
Ys eu rhwd a'u hir sarhau,
Byw oeddynt yn eu beddau."

He is the husband of the daughter of one of the old settlers (25, page 39), and a deacon in the Cambria, Wis., church.

BARDIC GREETINGS

Rev. John R. Jones (Bardd Hendref), Columbus, Wisconsin.

Mae cariad a hiraeth mewn ymdrech y'nghyd
Yn awr am lywodraeth fy meddwl a 'mryd,
Uwch mor o wynebaw, rai siriol a llon,
Mae cofio to arall yn lleddfu fy mron.

Mawrygaf y Nefoedd am gyfran mor fawr
O ffafr ac anwyldeb cyfeillion yn awr,
Er amharth marwolaeth, ac anghof y bedd,
Mae cariad, mewn cariad, o hyd yn cael gwledd.

Mor hyfryd cael heddyw gydgwrdd a'r fath lu
O anwyl gyfeillion, yn dorf ar bob tu,
A gwel'd caredigrwydd yn dal yn eu bryd,
Fel gwyn-wridog rosyn, mor swynol o hyd.

Yn nghanol hyfrydwch melusaf y fron,
Mae teimlad prudd hefyd yn chwyddo fel ton,
Wrth gofio to enwog, rai anwyl eu gwedd,
Symudodd llaw angau i guddfan y bedd.

Yn nghalon y weddw mae niwl angau'n awr
Yn llenu gobeithion tan blygion diwawr;
Haul einios dywynai, i greu dydd mor wyn,
Fachludodd er siomiant yn nuwch y glyn.

Mae'r gwr fu mor siriol a thoriad y dydd,
A gwynder hyfrydwch yn harddu ei rydd,
Yn awr yn ei ddagrau a'i fron yn ddihedd,
A phriod ei galon tan gloion y bedd.

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Y plant oedd mor ddedydd ac ysgafn eu bron
Ag adar y nefoedd, a'u cyngerdd mor llon,
Wasgarwyd,—anrheithiwyd eu cartref clyd, gwyn,
Pan gladdwyd eu rhiaint yn naear y glyn.

Yn ofer y chwilier aneddau y fro,
Am dirion wynebaw sy'n fyw yn ein co':
Henafgwr diddichell, mor unplyga'r gwir,
A gwragedd a'u rhiniau yn goron y tir.

Mae dewis gyfoedion, anwyliad yr oes,
Fawrygem mewn cariad yn ngwynder eu moes?
Rhai ffyddlawn, caredig, adwaenem bob un,
Fel rhanau hanfodol o honom ein hun?

Tiriogaeth y fynwent, a chell ddofn y bedd,
Gofleidiodd eu swynion, orchuddiodd eu gwedd:
Ni cheir ond eu henwau ar golofn fach wen,
Sy'n gwylio fel angel gwarcheidiol uwch ben.

Boddloni teimladau tyneraf pob bron
Am udsain bruddglwyfus y ganiad leddf hon,
A hiraeth mewn adgof o'i siomiant ei hun,
Faddeua ei ddwysder, a'r dagrau y'nglyn.

Os hanes y tadau yn moreu eu byd,
Oedd cefnu ar Gymru a'i breintiau y'ng hyd,
I droi ac arloesi America rydd
Yn gartref amgenach i'r plant yn eu dydd:

Cyffelyb yw hanes y plant yn y tir,
Fydd meddiant y tadau mo'u meddiant yn hir;
Ymfudwyr y'nt hwythau, i symud bob un,
Tros gefnfor marwolaeth, i'w cartref eu hun.

Mae eto wlad arall, bro gwynfyd a hedd,
Tu hwn i for angau, a niwl oer y bedd;
Mae bywyd anfarwol, a chariad o hyd,
Yn gwneyd ei therfynau yn nefoedd pob byd.

Mae llu o'm cydnabod, anwyliad y llawr,
O fewn ei therfynau dedwyddol, yn awr,
Yn profi tangnefedd digymysg a hoen,
Yn nghanol ei gwynddydd, ar fynwes yr Oen.

Cyn Jubil arall cawn ninau'r un wedd,
Fynedfa rydd yno trwy angau a'r bedd,
I fythol gydganu, cydfoli, cydfyw,—
A nofio mewn gwynfyd yn ngwynfyd ein Duw.

WOMEN THAT CAME TO THE SETTLEMENT IN 1847

Six women connected with the first year of the Settlement were at the Jubilee feast: Margaret, the widow of David E. Evans; Jane, the widow of James Lewis; Jane, the widow of Richard Morris; Mrs. Frederick Roberts

(the widow of Daniel Owen); Eleanor, the widow of John W. Williams; and Mary (Roberts), the widow of John P. Yates. These were called to the platform and tenderly welcomed by the chairman, and they were called upon to give greetings. Some of them spoke very ably and effectively. After giving each a bouquet of flowers, bardic greetings were requested.

"O! hawddgar, hygar, wragedd-anwyl iawn,

Eilunod mewn rhinwedd;

Swyn eu bryd yw hyfryd hedd—

Diluw o hyfrydedd."—Bardd Hendref.

Nid gormod o glod i'n glan-enwogion

Fynegir mor ddyddan,—

I famau'n twf, fu mewn tan

Afiachus, rhoir rhy fychan.

Rhai dystaw, parod, astud,—rhai o hyd

Sy'n parhau yn ddiwyd:

Yn eu gwydd cawn ninau i gyd

Ymwibio'n ol i'n mebyd."—J. Edno Roberts.

We here give the address of Mr. Joseph Ll. Williams (54, page 55) of the city of Milwaukee. He has worn the uniform of the government for many years as a mail-carrier for it in the leading city of the state. And he has raised a large family of truly virtuous children—worthy of the good name of their ancestors in this Settlement.

DEAR FRIENDS: I am very glad to be here today, though grieving at seeing the places of a multitude of dear ones empty. I see few of the old settlers. And though my head today is bald, I am not one of them. It is true that I came here in 1850, when the fathers were in the confusion of developing the country; but all I did at that time was to be on time for meals. I am at best one of the second growth. But by today I notice here a third and fourth growth, confirming the verse: "One generation passeth away, and another generation cometh." Little do these know about the hardship of the early Welsh settlers who came to this community at that time.

My heart is glad today that I am a Welshman. The Welsh stand higher in every real virtue than any other nationality in our country. The Americans are often heard to say: "The Welsh are the best citizens we have: they are sober, law abiding and trustworthy at all times." And this is a fact. Rarely do we hear of a Welshman breaking the laws of our country. Although there are twelve to fifteen hundred Welsh people in Milwaukee, it is exceptional for one of them to be "called before his betters." And it is clear that the women too were all good, for one never hears of a Welshman seeking a divorce. And our state prison door almost never closes on a Welshman.

The reason for these excellencies is plain: for better people never crossed the ocean than the Welsh who emigrated here in the 40's and

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50's. They were steeped in grace under the ministry and those powerful outpourings in Wales. And among the equipment of every one of them was a copy of the Book of Books, which they took as a "lamp unto their feet and a light unto their path" in their adopted country. They raised God's altars in their poor cabins and in their poorer dugouts. They did their best, despite every disadvantage, to bring up their children in the nurture and admonition of the Lord. This is why their descendants today have such a good name in the land. Their memory is blessed to me! And may this Jubilee meeting stimulate this generation and the generations that are rising to continue in the paths of those who, today, have gone from their labor to their reward.

THE GREETINGS OF R. J. JONES (MONA O FON),

Escanaba, Michigan

"Mae haner canrif wedi myn'd
I feddrod y gorphenol mud
Er pan y cefaist ti, fy ffrynd,
Ar newydd diroedd newydd fyd:
Gwylltineb dyeithr yma oedd
Yn rhwymo'r fro-sy'n rhydd a hardd,
A rheiddiai braw yr anwar froydd—
Lle heddyw diniweidrydd chwardd.

Ti brofaist beth yw dechreu byw
Mewn newydd wlad,—ti wyddost am
Y llu peryglon, aml eu rhyw,
Warcheuent lwybrau'th droed bob cam,—
Ac am y dwfn lawenydd sydd
Yn ngwaelod ymwybyddiaeth dyn,
Wrth wel'd yr oll-drwy nerth ei ffydd,
Yn troi yn Eden iddo'i hun.

Nid colled oll fu gadael gwlad
Dy enedigaeth—draw i'r don;
Dy adnabyddiaeth di o'r Tad
Ddyfnhaodd ar y llanerch hon:
Fel i'r'Hebreadd Abram! gynt,
Mae Duw o hyd yn'darian' gref,
Caiff gwres ac oerni, gwlaw a gwynt
Berffeithio ei anwyliad Ef."

Other greetings, *ex tempore*, were given by others. Mr. John Hughes, Fond du Lac (3, page 27); David Jenkins, South Dakota; Richard Moses, Winfred, S. Dak.; and others spoke, all of whom exhibited affection for the Settlement and respect for the Welsh.

An anthem, "Wele Holl Weision yr Arglwydd (Behold All the Servants of the Lord)" was sung under the leadership of John D. Jones (13, page 37).

LITERARY SOCIETIES

CHAPTER XV

Literary Societies

These societies are very different from school, in that they are without teachers and pupils. They are also different from meetings for reading, in that they are without books to read. Their chief purposes are to (a) awaken thought (b) widen knowledge and (c) develop the power to speak accurately and clearly. All the topics of life are considered in these societies—secular, like religious. Socrates, Plato and Aristotle were only leaders in literary societies. It was in such societies as these that the giants of England's Parliament, such as Brougham, Burke, Canning, Fox, Pitt and Gladstone were trained. It is felt by this time that they are so important for the development of man that they are made an important part of education in the colleges and universities. The Welsh have been very wideawake with these societies in the past and let us hope they will continue in the future, too. Every community can maintain them, for there is no financial expense in connection with them. This book would not be complete without containing a glance at these societies in the early period of the Settlement. This task was assigned to one who took a prominent part in them.

HISTORY OF THE LITERARY MEETINGS

Mr. Thomas D. Roberts, Randolph, Wisconsin

The first literary meeting was held in Zoar, about the year 1856 or 1857. P. A. Griffiths, Edwin K. Roberts, Evan D. Davies and G. H. Griffiths were the persons instrumental in establishing the society. P. A. Griffiths was chosen chairman and G. H. Griffiths secretary. The above persons were the principal members carrying on the meetings for some years.

There had been catechetical meetings in Bethesda before this, under the direction of the late Rev. Thomas Foulkes; but they cannot properly be called literary meetings. So, the first literary meetings were held in Zoar.

At first only members of the society were free to attend. Our young men had not been accustomed to speak in public and "the fear of man bringeth a snare" was upon them. But by persevering they attained self-reliance and became good speakers in public meetings.

The report of these literary meetings in this community reached Oshkosh, where there were a number of talented young people; they would ask somewhat jokingly, "What do country boys know about literature?" Finally a challenge was sent to them to come to the city and contend with them in debate and speech making. The subject of the debate was "Is it agriculture or business that has done most good to the human family?" The boys of the Settlement took the affirmative, i. e., agriculture. The appointed time came and, to back up the contestants, many young people went to town with them. The building was overflowing and there was great expectation over the speakers from the

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Settlement. After everything was ready, the task was begun in earnest. G. H. Griffiths, Edwin K. Roberts and Evan D. Davies were on the affirmative side; Edwin Smith and two others on the negative. The judges decided that the country boys won the battle by a good margin. It was settled forever that the country boys are the best orators. The city people feel it no disgrace even to the present that it is from among the farmers that the best orators and greatest statesmen of our country arise.

The next debate was between Evan D. Davies, Edwin K. Roberts and G. H. Griffiths on "Which have done the most good in the world, the farmers, the merchants or the craftsmen?" The decision was in favor of the farmer—that he was the big tree that started to grow in the garden of Eden, steadily growing higher through the centuries, and that the merchant and the craftsman are only small branches that have grown on the tree; and that the tree can live without the branches, but that the branches cannot live without the tree.

As it is important, when starting anything, to start right, so it was with the literary meetings. It was very important to start them right. Our young men were wonderfully felicitous in selecting pure literature, of good taste, so that the good influence of the meetings on the Settlement is to be seen to this very day. As time went on a multitude of the young boys and girls took part, until the place was too small to hold them; and the result was starting meetings in all the churches of the Settlement. Our young men struggled bravely and unflinchingly against obstacles in the way at the beginning; so that many of them have climbed high on the mountain of knowledge and literature.

Limits permit us to mention but two examples of the obstacles in their way. The first was in Bethesda. A young boy had come forward to speak in a literary meeting. He stood behind a table and he was so small that his head was scarcely visible. After proceeding for a time with his speech, the influence of the audience overcame him and he sank down out of sight behind the tables; yet not to give up, but to gather strength. He rose the second time and continued unyieldingly until he finished his speech. This boy, by continued effort, became one of Wisconsin's best theologians.

The other instance was in Peniel. A young man for the first time in his life had prepared to read in the literary meeting. He came forward to the pulpit, but before he began to read the church began to revolve so fast he couldn't see his paper, not to mention read it. He had to give up the attempt and go back to his seat, and it was no easy task to get hold of it, since the church was revolving so fast. Peniel Church used to be bad about revolving. I imagined many times it was revolving; but by today it has become like any other church. But despite the greatness of the young man's embarrassment, he was not discouraged, but determined to try the second time. And by trying and failing, and continuing to try, he became a useful member of society—a bold and eloquent speaker, so that today there are not enough men in China to make him fear.

As to the young women, they were more self-possessed and gifted, and they could go through their work with less embarrassment. I don't

LITERARY SOCIETIES

recall ever seeing a girl fail to go forward, if there was nothing to do but speak. We give one example, to show how clever the girls were in our meetings. Once a young girl, when speaking on Paul, said he was a bachelor; but a bachelor from choice and not, like our old bachelors, of necessity.

Much profit and pleasure was derived in our meetings from the debates—each side pulling ahead in earnest—turning every stone to strengthen their side—ready to say, like Napoleon, when about to cross the Alps with his army, "There shall be no Alps." So were our literary people, not looking so much on the difficulties, determined to win the battle.

The debate I remember was, "Was Adam a black man or a white man?" The decision was for the affirmative, that he was a black man; and that we are people who have lost their color.

Another debate was between the Rev. John K. Roberts and Wynn Edwards. The subject was "Who was the greater man, Moses or Paul?" The battle was so hot and the parties so determined that the prize had to be divided so as to terminate the debate.

There was another big debate among three on "Which is the worst, the manufacturer, the seller or the drinker of intoxicating liquors?" The decision was that the seller is the worst and should not be allowed to live. That was the beginning of Prohibition in Wisconsin. It is wonderful how that small beginning has grown!

We have some debaters so able and so positive that they always win in debate, and that in the face of every disadvantage. We have an example of this in the debate, "Is it the sun that revolves about the earth or is it the earth that revolves?" The affirmative side attacked so strongly that their opponents could not withstand them; and to end the debate an almanac had to be secured, which teaches us particularly about the movements of the sun and the earth. And indeed, upon noting carefully, the almanac said likewise, "sun rises" and "sun sets."

The next to be noted is the big debate between David Evans, "canwr" (singer), and Griffith Williams—the two being men large in body and mind, each a 200 pounder. The subject was, "Is Patagonia a suitable country to which the Welsh can emigrate?" The speaker for the affirmative side came out very strong, looking like a giant come into the field to win the battle. But his opponent withstood every attack unflinchingly. Seeing the attack failing, he decided to attack from another direction, i. e., through temper. And this is the way he began: "Well, Griffith, you must watch sharply, for you are arguing with a lion of a man." But the attack proved a failure, since his opponent was on his feet in an instant, and with his ready reply, "Well, Griffith is the sharper, and, of the two David is the duller."

The last debate to which we shall refer was, "Which is the happier life, married or single?" A married man was secured on the affirmative side and a bachelor of the right stamp on the other side. The bachelor had been all his life thinking about the matter and had settled the question in his mind that he was right. But he was fully converted before the end of the debate; and the first thing he did was to look for a wife,

and by today, instead of being an old bachelor, he is a married man with children, a useful deacon with the "Hen Gorph" (The "Old Body," or the Calvinistic Methodist Church) and holds an important office under the government. Such a change!

But time is lacking to report the thousandth part of the good that has come from the literary meetings. They were the means of raising a multitude of sons and daughters who today are an ornament to society and strong pillars in world and church. I now close, hoping that the literary meetings will be carried on for still another half century, as successfully as they have been in the past. All success to you, friends, until the next Jubilee.

During the Rebellion, in the 60's and from that time until today a kind of literary conventions have been held once a year, and usually on the 4th of July, the national holiday. In these meetings there is competition in reading, lecturing, debating, essay writing, translating, composing poetry, composing tunes and singing by choirs, groups and single persons. The subjects are given out months ahead and great effort is drawn out. Wonderfully popular, entertaining and constructive meetings are held. By means of these literary conventions there is diversion of a high and elevating nature for the young people. Only the dregs of the Welsh communities go to the city, to spend the day in half-pagan revelry.

CHAPTER XVI

The Temperance Revival

The Welsh of these counties have partaken liberally of the spirit and blessings of the temperance revival. Though the temperance cause existed before, yet the revival connected with it is something recent. Morning stars precede every revival, and likewise this one. Dr. Benjamin Rush, one of the protagonists of American independence and who had a large part in the Declaration of Independence, is the "morning star" of temperance. He published his able book on "The Effects of Strong Liquors on the Body and Mind" in 1785, or nine years after the declaration of the independence of the United States. He is the John Wycliffe of this reform.

At first nothing more than moderation was aimed at. But as the dawn of the day of the reform increased, moderation was put aside and total abstinence came. In 1832 the first total abstinence society was formed, under the leadership of Joseph Livesley, Preston, England. And in three years, i. e., in 1835, the Union of Total Abstiners of Great Britain was formed, and the following year, 1836, the British and Foreign Society for Preventing Drunkenness was formed. God raised up giants in behalf of the reform in this early period, to prepare the way before it. There was Father Matthews in Ireland; Dr. Lyman Beecher in America; the Reverends Henry Rees, Dr. Owen Thomas, John Phillips, Arthur Jones and a multitude of others in Wales. By 1838 there was great stir, especially in North Wales—banner waving, choirs singing, noted people debating

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and huge conventions being held, when temperance people travelled like large armies from different neighborhoods.

Our early settlers came into these neighborhoods from the heart of the boiling reform and they were industrious in pleading the cause in their adopted country.

Father Matthew began, as early as 1850, to argue for the abolition of the liquor traffic (as a public business) through the national government. And in June, 1851, the state of Maine passed a law to that purpose. This was the beginning of the prohibition phase of the reform and close attention to this new movement was paid by the Welsh. It is observed (page 87) that it was discussed in their literary meetings. There are four phases to the temperance cause: the first was moderation; the second was total abstinence; the third is prohibition; and the fourth will be, probably, the elimination of alcohol as a pseudo-medicine.

Faithful deacon, Hugh Owens, Bethesda, was chosen to speak on this at the Jubilee celebration of the Settlement. And, though he is not fluent in speech, yet he deserves this honor on account of his service with the reform. He signed the total abstinence pledge 60 years ago. And he can ask in the face of the world, "Which of you can convict me of having drunk a glass of liquor?" Though now aged, he is found in the front rank of the temperance army. He is also a Prohibitionist in principle and practice. He is for moral suasion for the drinker; and for legal compulsion for the seller—or he is for the gospel for the people and the use of the law for the business. Bardd Hendref (the Poet of Hendref) sang to him as follows:

"Dewr ei ystum fel dirwestwr-ydyw
A hudol Waharddw;
Wedi dal, wrth yfed dwr."

TEMPERANCE MEETINGS.

Mr. Hugh Owens, Ring, Wis.

The first temperance meeting held by us, after coming to these parts, was in 1850. We met in the house of Edward Shone, who at the time lived in a log house, on the present farm of John Davies, Prion. The Rev. David R. Jones, Lake Emily now, was one of the speakers. We also had a speech by the Rev. Thomas Foulkes. I recall two remarks made by Mr. Foulkes. One was about a man shooting blackbirds and killing a little harmless robin in their midst. He felt very sorry for the little bird. "But," he said finally, "you had no business being with the blackbirds." So, many a virtuous young man is ruined by following the black company of the tavern. Also, he spoke of a man and wife living in a wilderness, to whom a fierce she bear came. The two tried to escape to the loft, the man first. The bear came upon the wife and she had to use an axe to battle her; and finally she killed her. Then the man came down from the loft and said, "Well, we killed her, didn't we?" So are many with temperance, leaving others to do it all, but they want a share in the victory and glory at the end. There was much brightness and strength in the meeting and many signed the pledge at the close.

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Very soon a temperance society was established in a meeting in old Bethesda Church. After some years a Temperance Union between the churches of the Settlement was established. The deacons David Roberts, David Ll. Williams, David C. Jones and others were very faithful with this Union and presided at its meetings. The young people were called upon to recite and lecture; and sometimes there was excellent singing. Several brothers, like Hugh Jones, "Baptist," and others were zealous and vivacious as speakers. And, too, our ministers were excellent lecturers—Thomas Foulkes, John E. Williams, John D. Davies and others.

About the year 1874 the Good Templars became prominent among us with the temperance cause. The first lodge was organized in the Red Schoolhouse; and another, about the year 1875, in Jackson School. Very many united with those societies in this community and the ones in Oshkosh, and much good was done through them.

After the Good Templars began to lose ground Temperance Conventions began to be held in conjunction with Columbia and Dodge Counties. Several meetings were held each year and one big meeting on the Fourth of July. Many of the strong men of the state lectured in this community, such as the Rev. John J. Roberts, John R. Daniel and others. And recently, as under the auspices of the conventions of this presbytery of the state, a Temperance Union between Neenah, Oshkosh and this community has been formed. Meetings are held on circuit every three months. Temperance moves forward, gaining strength and ground among us here, as well as in the whole country and the world in general.

CHAPTER XVII

Music

The Welsh are very fond of music. Perhaps no nationality possesses a temperament more suited to sublime and pure music than the Welsh. If Italy excels in the playful and charming in music and Germany excels in the serious and mystical, there is no one like the Welsh in the pathetic and worshipful.

Some men excellent in music came to these counties. Such was David E. Evans, in the first load that came to the community in 1847. He composed many excellent tunes, which were printed in "Telyn yr Undeb." He also had a bass voice without its like in range, strength and beauty.

One of the musical sons of the Settlement was charged with writing the history of the singing for this book. He is a son of John Reese, Zoar, and is married to the daughter of David Roberts, Peniel, and has recently moved to the state of Iowa, where he is prominent in the cause of religion.

HISTORY OF THE SINGING

Mr. George L. Reese, Linn Grove, Iowa

There was Welsh singing in these counties two years before I was

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born; and it is difficult for me to "set forth in order all things from the very first." We were given the story of the first Welsh meeting by Mr. Robert Roberts, i. e., the Sunday School in the tavern house of David Hyde, which was held by the original nine when on their way here. We understand that there was singing during that period, and this under the leadership of William Williams. And no doubt Thomas Hughes, who was there previously, sang many old Welsh hymns before that.

About the middle of August, 1847, regular meetings began to be held, and these in the home of Peter Jones, which stood on the place where a little grove grows near Peniel Church. Some of the hymns sung frequently in those meetings were:

"Mi nesaf atat eto yn nes,
Pa les i'm ddigalon?
Mae son am danat ti 'mhob man,
Yn codi'r gwan i fyny."

"O agor fy llygaid i weled
Dirgelwch dy arfaeth a'th air,
Mae'n well i mi gyfraith dy enau
Na miloedd o arian ac aur:
Y ddaear a'n dan a'i thrysorau,
Ond geiriau fy Nuw fydd yr un;
Y bywyd tragwyddol yw 'nabod
Fy Mhrynwr yn Dduw ac yn ddyn."

Abel Williams was the chorister—a deacon after that. The hymns, for the most part, were given out from memory, repeating every two lines. There was much memorizing of hymns at home; and it was customary to sing them publicly like this without books to make them certain in the memory of the multitude. The last lines were often sung twice, and if there was enthusiasm, they were sung thrice, four times and oftener over. Some hymns were as if married to some tunes in Wales. But they weren't married to the same ones in all shires; and since the settlers were from varying shires there were various tunes for the same hymns.

After Bethesda Church was established Owen Hughes was chosen chorister. Also, singing meetings began to be held. The chief book was "Caniadau Seion" (Songs of Zion). The bass was taken care of by D. E. Evans and the air was led by Owen Hughes—thus because of the classification of their voices, though it was Mr. Evans who understood the principles best. He was considered the authority on every point. He was called upon to judge tunes and singing in various communities in the state. After the new Bethesda Church was built four seats were set aside for the singers and a good choir was formed. The pulpit was between the two outside doors, at the south end, and the singers' seats were at the north end and rather high. Quite soon after this Edward Hughes was chosen chorister and he was in the position until his death. After him William D. Evans, son of D. E. Evans, was chosen chorister in Bethesda; and he has now served about twenty years.

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We have thus given the history of the singing in Bethesda as a whole; now let us note the singing in Zoar Church. The first leader there was John Oliver; and he was very faithful while in the community. After his departure John Reese was chosen, and he was in the position about forty years. They used to choose assistants for him—David Jenkins, Hugh Hughes and perhaps others, who by turns cared for the singing in his absence.

The next for us to note is Salem Church, Oshkosh. The first leader there was Ebenezer Watts. After him Thomas Richards was chosen. Then John E. Jenkins was chosen; and after him John Ll. Williams. They were followed by Ebenezer Evans, son of D. E. Evans. In his time Roderick Daniels was called upon, and after that Prof. H. F. Pierce, to lead the choir in intricate anthems. Under the leadership of the last the singers won eisteddfod prizes in the state. After Mr. Evans' departure the care of the singing fell to Mr. Jenkins the second time. (George L. Reese was chosen to lead the choir and the singing on Sundays during these years and he was very faithful until he went to Iowa.) After him Robert W. Maurice and Owen H. Williams were chosen, who jointly care for the singing now. Others, such as Evan Davies, Edward H. Davies, William Nathanael Jones and others are chosen to lead the children's choir and the Sunday School.

Next we note the singing in Zion Church (now Plymouth Church), Oshkosh. The first chorister here was Thomas N. Jones, Algoma. After him Richard R. Jones, "drayman," was chosen. And after him was chosen Edward B. Lewis, who went to Marinette, Wis. The next was Edward A. Davies; and after him was chosen John Ll. Williams. After the church was organized as an English one James A. Barnes was chosen to look after the singing.

Peniel Church comes under consideration next. The first leader there was John Williams, son of Joseph Williams. After him John D. Griffiths was chosen, who was very faithful for a long period. It was customary to choose assistants for him—Richard Moses, Lewis R. Williams and Elias Davies. When Mr. Griffiths resigned Mr. Davies was chosen chief leader and he has been in the position for some years.

Next we note Salem Church (Baptist). The first chorister there was Mr. Bevan. After him David Evans, "gof" (blacksmith), was chosen. Then Richard Bennett was chosen, who cared for the singing until his removal to the city of Oshkosh.

Bethel Church comes to our attention next. The first leader there was David Williams. After him Hugh Richards was chosen. The present leader, as for several years, is the Rev. David Price.

Let us note Sharon Church, Neenah, which should have been mentioned earlier, since it was founded very early. This church was blessed with a plentitude of able singers in its early years; for Thomas Richards, John Ll. Williams and others who were very skilled were there. After losing these gentlemen the work fell to others less able. Mrs. Catherine McGregor led quite a little. Evan Evans, "Coed" (the woods), led for many years, until his death in 1883. After him his daughter, Mrs. Thomas Price, and Edward Martin led a great deal. The present leader is Wil-

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liam Owens, who is an excellent singer. There has been much assistance lately from Thomas Thomas, who is remarkable as a singer.

The last to be noted is the Congregational Church in Neenah. Since the two churches worship together almost constantly, one chorister serves alternately with the other; for services are held there by turn.

We should make special mention of some persons because of their labor in teaching principles to the young people. The preeminence in this is given to the famous brethren, David E. Evans and Edward Hughes, who rendered great service for many years. Mr. Hughes conducted singing schools in Bethel Church and in community schools. For some seasons Richard Pritchard (Rhisiart Ddu o Fon—Black Richard from Anglesey) conducted schools for learning by the Tonic Sol Fa. He was the means of starting a multitude of youth in a number of churches. Some of them came up to the standard and received their certificates. David Davies, "canwr" (singer), also deserves recognition for his labor with this. He held series of meetings, or singing schools with much ability and fidelity. It would be well for him to take hold of this rather important work a second time.

The city of Oshkosh was highly favored with music teachers, Messrs. Williams, Daniels, Evans, Pierce and others. Mr. E. A. Davies taught Tonic Sol Fa in Zion Church, and Mr. Evans in Salem. Prof. Pierce perhaps did more than many to start the community in music on instruments, and also in vocal training.

Note should be taken also of some musical visitors who had a good effect on the singing of these counties. E. J. Lewis, Utica, N. Y., came through the community to hold meetings and to sell "Yr Hosanna" (The Hosanna), a book used for some time.

Mr. Owens (Glanmarchlyn) and his daughter, Miss Jennie Owens, conducted singing schools to practice the tunes of Ieuan Gwyllt. This caused the book of that famous composer to become very popular, and it remains so today. At the close a successful concert was held in Bethesda Church.

The Rev. E. Stephens (Tanymarian) visited us and gave a lecture on singing. His visit caused the congregational churches to adopt the book of Jones and Stephens for use, and this until now. And it is not easy to secure a better book for church use.

Dr. Parry (Pencerdd) made visits to the community. But since it was giving concerts that he did, he left but little mark on the communities.

And the visits of Llew Llwyfo, James Savage and others were like those of Dr. Parry.

The visit of Aubrey Powell was more effective, since he brought to attention his book, "Cor y Plant" (The Children's Choir). The children of Oshkosh and the Settlement have sung much of "Y Delyn Aur" (The Golden Harp) and "Cor y Plant."

Another who made a deep impression was Prof. David Jenkins, Wales. He opened the door to behold the shekinah in the music of praise. He had come here on the invitation of the Welsh Prairie Presbytery to lead in their song festival (gymanfa ganu) in 1885. He too has an excellent book, but not as suitable to congregational singing. The

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Presbytery (Cyfarfod Dosbarth) sent several to visit us, such as Prof. Pierce, John D. Jones and Prof. Daniel Protheroe, who did much good.

We ought also to note those who labored with the children's choirs, from time to time, though they were not permanent leaders. We could name the Rev. Hugh Owens, John Owens, Edward Williams, John C. Williams, Evan Davies and others. The Rev. Evan Owens, Thomas Williams, Cyril Jones, Thomas Parry and others who led large choirs on special occasions. Some led united choirs in conventions and eisteddfods, such as Roderick Daniels and Prof. Pierce.

But after all, the great and wonderful singing was the singing of the Revival in 1860. That was "Singing With the Spirit." It must have been someone from heaven that was the chief leader in that. There was "a sound from heaven" in it, until it was the means of saving sinners. The echo of that singing has not wholly left the Welsh of these counties yet; let us hope it never will leave us.

CHAPTER XVIII

The Sunday School

This is not the same thing with the Welsh that it is with the English. It was not the same ones that started it, and they did not have the same idea. Robert Raikes started England's Sunday Schools for children and as a "ragged school" for those who could not or would not go to the day schools. And there is more or less of the mark of the idea of the founder on the English Sunday School until today. But the Rev. Thomas Charles had another idea—one that he got as a sudden revelation to his soul through those verses: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy. . . And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2:17-18.

To get every believer, from the least talented to the most talented, to prophesy, or to teach, is this promise, under the gospel. It appears that Mr. Raikes and Mr. Charles started the same year, wholly unbeknownst to each other. It was seeing the children that made the one, while the other saw everybody, of every age and every condition. So, the Welsh Sunday School is a Bible School, and this for the wise and foolish, the aged and the child.

This subject was given to one of the children of the Settlement, who has been a wholehearted friend of the school always and who is a faithful deacon, like his father before him.

THE SUNDAY SCHOOLS

Mr. David Roberts, Oshkosh, Wis.

The Sunday School was the first Welsh means of grace held in Fond du Lac and Winnebago Counties. It was held in the tavern house of

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Mr. Hyde, in the town of Rosendale, July, 1847, when there were present nine persons, whose history has been delegated to another brother.

The next place we have record of a Sunday School is in the house of Owen Hughes, October, 1847, when 45 persons were present—all the Welsh of the Settlement, men, women and children. The school was held in different houses, such as that of Owen Hughes, Daniel Owens and Daniel Davies, for about two years.

After building Bethesda Church, in 1849, Bethesda School was established, which has been held constantly until now. Although but little of its history in the early years is available, yet the fruit that has grown on it proves that great faithfulness has been shown here by a multitude of brethren and sisters, by today called from their labor to their reward. This school was successful from the beginning; but in the years 1871 and 1872 it was seen in its highest glory—when it numbered 175 members. We find that Hugh Owens was superintendent at this time, and his name is among the officers until now. Doubtless there are many of the children of this neighborhood who will not forget his impartial way to all eternity. Limits will not permit us to tell the story of a multitude of brethren and sisters who had their shoulders tight under the work in this school. But we are glad to be able to give the names of the present officers: Supt., Oscar L. Jones; Sec., John O. Jones; Treas., Richard Pugh; Teachers, Hugh Owens, John O. Jones, William D. Evans, John Owens, Richard Pugh, Jacob Davies, Owen R. Jones, Rowland Davies, Mrs. R. F. Jones, Mrs. John O. Jones, Mrs. Hugh Evans and Mrs. W. H. Jones. It can be said of these that they were "mighty in the Scriptures" and that the future of this school indicates success.

Zoar Sunday School was established about the year 1850. And though the number of members was small at first, it can be said that those few showed a great deal of faithfulness. We can testify that many brethren and sisters have labored in this school whose names are sweet incense in the community, and that many yet continue just as faithful. Since we cannot give the names of all, we believe it wise not to mention any. But they are all known unto Him, and they shall be rewarded by Him in that great day when He will be making up his jewels. This school numbers 40 members and has had about the same number for many years. It has not been up and down as much as some sister schools, which is to its credit. Its present officers are: Supt., Thomas Davies; Sec., Annie Lloyd; Treas., Maggie Reese; Teachers, Rev. T. Z. Evans, John Davies, John Pritchard, Hugh Hughes, Jennie Hughes, David Davies, Maggie Reese and Owen Jones. Looking over the books, we see that worthy efforts were made here to develop work among the children. We have no better advice to give than to say, "Go forward in your present direction and let no man take your crown in this good work."

Peniel Sunday School was established in May, 1853, in a building belonging to George Griffiths. There were 40 persons present. In August, the same year, it was moved to the house of David Roberts, where it was held July, 1856, when Peniel Church was established. Then the school was moved to the house of Peter Jones, where it was held until December, the same year, when they finished building Peniel Church.

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The details as to the beginning of this church are very scarce; but there is enough of the history to prove that it was a good mother to many sons and daughters of the community, and raised many a good soldier in the army of Jesus. This school has been quite successful all through the years. It was the school that started the reciting, speaking and singing meetings every three months that have been the means of stimulating many children of the community to learn and recite competitively; and it distributed many valuable prizes among them. There are many here who have had their shoulders tight under the work from the beginning and who continue faithful, and many others who have been called from their labor to their reward, whom we should like to have been able to mention. The school at present numbers 121 members, the average for 1896 was 78, and the largest attendance 92. The officers are: Supt., Owen Morgan; Sec., Henry E. Hughes; Treas., Edward J. Griffiths; Teachers, John Davies, Owen O. Jones, Hugh Davies, Thomas Davies, David N. Lloyd, Elias Davies, Josiah Roberts, Henry E. Hughes, Roger Morris, Lizzie Moses, Miriam Morgan and Mrs. Thomas Davies. It is evident that there is much faithfulness with the good work in this school; and our heart's desire is that it be a success in the future.

The Bethel Sunday School (Wesleyan) was established in the year 1850. At first it was held in different houses, such as that of David Morgan, Thomas Hughes, Dodd Schoolhouse and the Red Schoolhouse, until Bethel Church was erected in 1862, when it was moved to the chapel. There is but little to be found of its history in the early years. We find that 40 members were taught in it in 1861 by the minister, Rev. Thomas Hughes, and others. We do not know who the officers were, but we see the names of the following persons in connection with the cause in this neighborhood: Rev. David Price, James Lloyd, Hugh Richards, Thomas Hughes, William Morgan and others. This school has numbered 100 members for a period; we find that the average in 1871 was 75 and the school very prosperous. This school has suffered from emigration to the West more than any of her sister schools, and so has decreased in numbers, so that it consists of but 29 members at present. But some quite worthy efforts are being made; and we believe there is a good future for this school yet. Its present officers are: Supt., William Lloyd; Sec., Sarah Lloyd; Ass't Sec., Mabel Price; Treas., Mrs. Dorothy Roberts; Teachers, Rev. David Price, Thomas Hughes, Rev. E. G. Roberts, Mrs. E. G. Roberts and William Morgan. This school deserves praise for continuing to be a good Welsh one through the years, when the ministry was often English. May it not lose its crown in the future.

Salem School (Baptist) was established in 1851. We cannot find out who were the principal instruments in the work, but we know there have been many real faithful brethren, and that they continue thus with this good work. This school, like its sister school, has kept that injunction, "Let not thy left hand know what thy right hand doeth" and so neglected to keep a record of the work that was being done, so that it is impossible to do justice to its history. But we trust all the schools will be more careful to keep a record in the future. This school turned English some years ago; but we believe, under the circumstances, that

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this will not be a hindrance but an advantage to it to do more for the great Master. Success to it in the future.

We find that a Sunday School was held in the homes of Hugh Parry and Evan T. Jones, the Woods (y "Coed") (and after that "Bryn Melyn"—or yellow hill), in 1851 and 1852. This school was a great help to the children of the Welsh while living among the Germans in the town of Black Wolf. Some of the children of that school have great respect for the memory of these good brethren.

The last school established was by Thomas Bean in Dec., 1867, under the name of Ebenezer School. It was held in District School No. 2, town of Utica. It can be said that this too did much good in the community by teaching some to read who could not attend other schools because of the distance. We have succeeded in getting but little of its history. It is enough to say we believe that the work done was very good, since we are witnesses that there were brethren there who will be sure to receive the greeting "Good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."

We find that in Oshkosh there was a Welsh Sunday School held in 1849. It was held in a schoolhouse on Tenth St., and in the house of Thomas Theophilus on Algoma Street, every other Sunday, until the year 1856, when two Welsh churches were built, Salem Calvinistic Methodist and Zion Congregational Church (now Plymouth Church).

Salem School was established in March, 1856. We find that the Rev. David R. Jones (Randolph) was the first superintendent; Hugh W. Jones, secretary; and Robert Owens, catechising the school. We find little of its history up to the beginning of 1862, when it numbered 47 members, divided into eight classes. It appears that the year 1862 was an important period in the history of this school, since it numbered 83 members at the end of the year—thus doubling in one season. There has been much faithfulness in this school still. It was blessed with a multitude truly devoted, and faithful to the principles of the gospel; and though many of them have been called from their labor to their reward, though dead, they yet speak, through their children and their grandchildren. Although this school suffered from the disadvantages of the city, through much moving back and forth among its members, yet it at no time was discouraged. Though it lost many a faithful one, the Lord has cared for it wonderfully by filling the gaps. It has drawn many distant Welsh and said to them, "Go, work today in my vineyard—in Salem Sunday School, Oshkosh." And we are glad to be able to testify that many have obeyed and are bearing the burden and the heat of the day with this good cause. Long life to them and great be their reward. There is great faithfulness here among the young people, especially among the young women. We should like to see more among the young men—so that it could be expected that the sons come in place of the fathers and the daughters in place of the mothers.

This is the way it should be, says the Bible. We find that the school at present numbers 105, and the average for 1896 was 72. The present officers are: Supt., Robert W. Maurice; Sec., David R. Roberts; Treas., David C. Hughes; Teachers, David J. Evans, John Deiniol Jones, John E.

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Roberts, David C. Hughes, Evan Davies, David Roberts, Evan Vincent, William N. Jones, Mrs. Evan Davies, Sarah Evans, Edward H. Davies, Mrs. R. W. Maurice and Nellie Davies. We are glad to be able to say that these are making a worthy effort to be like those above—about whom the bard says,

"Mae pawb o'r brodyr yno'n un
Heb neb yn tynu yn groes."

Zion school, Oshkosh, was established in 1856. We have not discovered who were the first officers; but we find that many families have been faithful with this school, such as R. T. Morgan, Richard Jones, Richard R. Jones, Evan Owens, Evan D. Davies, Thomas Davies and others. This school was never numerous, but we have to testify that there has been great faithfulness on the part of the few that have maintained it. We are certain that many a one who has been laboring for his Master in this place will be wearing a crown some future day. This school turned English some years ago and has gained great strength, so that by today it numbers 165 members and looks very promising. We should like to see it continue to succeed in the future.

The Neenah school was established in 1849. It was held in a log schoolhouse; and we find the names of the following persons as those who were the chief means of sustaining it: Evan T. Jones, Thomas Reese, William W. Jones, Robert M. Owens, John W. Williams, R. J. Williams, Robert M. Davies and John E. Jones. Robert M. Owens was the first superintendent and John E. Jones led the singing. The brethren in this place have shown great faithfulness with the Sunday School like every other good work. Although few, we believe they are all sincerely for the great Master. We should like to be able to give more of its history, but we have succeeded in getting but little. The school numbers 23 members. The present officers are: Supt., Owen W. Jones; Teachers, Watkin Gittins, William Price and Mary Price. There is no need of praising the brethren in Neenah. Everyone knows their history and that they are at the front always. Let no man take their crown in the future.

CHAPTER XIX

The American Bible Society

The Bible Society is a good that came from Wales—the British and Foreign one, the American one and every other one that was derived from the Mother Society in Britain. It was begotten in the great and warm soul of the Rev. Thomas Charles, B.A., Bala. It was born in a tavern by the name of Old Swan Stairs, on Upper Thames Street, London, in 1804. The first task of the Society was to get ten thousand Welsh Bibles for Wales. But its motto then, as now, was "The Bible for all the people of the world."

The American Bible Society was formed in 1816, when the Society of Great Britain sent \$2,500 in gold to start it. A beginning was made

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on Cliff St., New York, in a room nine by seven feet. Then the work was moved to Hanover St., in a room twenty feet square. After that, in 1823, it was moved to a larger place, on Nassau St. An addition was made to this building in 1830. And in 1854 the Bible House, on Astor St., was built, which covers three fourths of an acre of land and is six stories high. It was built without taking one cent of the money contributed to the work of the Society. Also much is gotten from rents from parts of it toward aiding the good work.

The religious Welsh, through their experience of the value of the Bible and of the usefulness of the Society to spread it, have been prominent in this work from the beginning, and the Welsh settlers of these counties have not been behind their brethren in this cause.

The task of writing the history of the Bible Society formed here was assigned to the son of John E. Davies, Zoar, who, like his father, is a faithful deacon in that church.

AUXILIARY BIBLE SOCIETIES

Mr. Thomas J. Davies, Nekimi, Wis.

There are three Welsh societies in these parts, treated in the following order.

THE SOCIETY IN THE SETTLEMENT

This was established in the year 1851. We have no minutes of the actions of this society for the first five years. They are rather confused after that, until the year 1863, when a new secretary was elected, who filled the office for 14 years. Since his election until now, detailed minutes, easily understood, are available. And I have made the best use of them I could.

The city of Oshkosh and the Settlement united into one society under the name of "The Welsh Bible Society of Oshkosh and Vicinity." They remained thus as one society for 20 years, i.e. until the year 1871, when the Welsh of the city formed a society by themselves. We also find that the Welsh of Neenah sent the sum of \$17.77 to this society and received books through it.

The officers of the Settlement Society are a president, four vice-presidents (one from each church), a secretary and a treasurer. These are to be elected the first day of January each year, if that is not Sunday; if it is, then on the following Monday. A committee on arrangements is also elected, consisting of 8 persons (one from each church), whose work is to plan for the public meetings of the society and other necessary things. The Settlement is divided into 6 districts and 12 collectors are elected—2 for each district, one secretary and the other treasurer. Six go out annually and six others are elected in their places. When Oshkosh was alone, they elected two to collect there. Also, two persons are elected to look over the accounts of the secretary and the treasurer.

Some persons held office for many years in succession, such as Thomas C. Lloyd, secretary for 20 years; and Joel Morgan, treasurer for 30 years. When this faithful officer moved to the city to make his home

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it was decided to give him a family Bible, the best that could be bought; but he refused to accept it, desiring that the society send the money to the Mother Society, lest by accepting the gift he deprive some pagan of the Word of God. He showed self-denial and left a good example. He died Jan. 25, 1895, and Thomas C. Lloyd Nov. 21, 1896. Their sons, Avery E. Morgan and Arthur Lloyd fill their places at present. We hope they will be as faithful as their fathers. Memorial resolutions were passed for Joel W. Morgan and Thomas C. Lloyd and they were recorded on the society's book. Several other persons have held various offices during the 46 years and deserve praise and commendation for their faithfulness.

This society is distinguished in one thing, at least, that for 24 years it existed without any constitution (a written one at least). In 1875 the question was raised, who had the right to vote in the meetings of the society? Someone asked for the reading of the constitution, but there was none to be had. Then a committee of two was elected, the Rev. Thomas Foulkes and the Rev. James V. Jones, to prepare a constitution for the society. The persons named drew up a constitution which was unanimously adopted at the annual meeting in 1876 and recorded in the book of the society. It provides, among other things, that whoever contributes one dollar a year becomes a member for a year and that each one contributing ten dollars becomes at once a life member, also that those who are made life members of the Mother Society become life members of this society also. Many contributed ten dollars at once, of whom one remains, the old pilgrim, Hugh Owens. We have not observed this article closely for many a year.

The object of the Society is to spread the Scriptures without notation or exposition. The books are sold to those who contribute at the price of the Mother Society. The books are given free to those really poor. If I am not mistaken, we have recently added to this article that we give the Bible free to those who don't regard it as worth paying for. I don't believe there is anyone of that class in the Oshkosh Welsh Settlement, where the Gospel has been preached for fifty years in its simplicity and power. But this rule will do, lest some barbarians or Scythian accidentally settle among us.

Five meetings are held annually pertaining to this society; three of them on the first day of January, every year—one in the morning to elect officers, and such things; one in the afternoon for lecturing, chiefly by ministers; and one in the evening by the young people, when there is lecturing, singing and reciting. There is also one meeting for the committee on arrangements and one for collectors to bring the money in.

The first meeting of which we have record was held in Bethesda in the year 1856. The Rev. John E. Williams was the chairman and Thomas Richards, Oshkosh, was the secretary. We don't know who was the treasurer, but it is said he did not have the accounts ready. The following persons took part in this meeting: Rev. Humphrey R. Jones, Robert Owen, Rev. John Price Jones and David R. Jones. The collectors were: James Lloyd, Thomas Morgan, John Morris, Henry Williams, David Roberts, Samuel Morgan and Ebenezer Watts. The collectors received \$85.23.

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The officers elected for the following year were: President, Rev. John Price Jones; Vice-President, David Williams; Secretary, Rev. John E. Williams; Treasurer, William Edwards; Committee on Arrangements, John Reese and David Roberts. Nearly all of the old pilgrims named have been called home, except the Rev. John Price Jones and the Rev. David R. Jones (Randolph).

After this the meetings of the society were held in their turn in the four churches, Bethesda, Zoar, Peniel and Bethel. They were held in the Red Schoolhouse before Bethel was built by the Wesleyans. The four churches mentioned, together with Oshkosh when combined with them, have cooperated in contributing and taking part in meetings of the society. Also, the ministers of the different churches, without exception, have been faithful and zealous for the society all through the years, in presiding, lecturing and contributing. They were like deacons of the society—whatever the difference in their belief as theologians. They and their churches believed the Bible is exactly what the pagan stands in need of. Long may this cooperation continue.

The total collections of this society are \$6,391.35. The least was collected in 1859—\$30.64. The most in 1868—\$428.99. The average for each year is \$138.94.

\$5,462.17 was sent as a gift to the Mother Society. In the year 1868 the largest gift was sent—\$434.99. Books worth \$111.47 were given as gifts. \$140.40 was paid for miscellaneous things, carriage of books, drafts, stamps. \$10.00 worth were sent to slaves. \$1,775.45 was paid to the Mother for books. \$1,594.53 worth were sold by this society. Books worth \$69.45 are now in the treasurer's hands. 89 were made life members of the Mother Society by payment of \$30.00 each; and two were made life directors by payment of \$150.00 each.

It is seen in the history of the old settlers that, though they left the land of their fathers and came to a new and wild country, and many among them quite hard up, they did not neglect to send the Bible to the pagan who is without it. This shows they proved its worth themselves. Doubtless they had read about the land of their birth when it was without this Pearl, the Bible. This made them sympathize with the pagan, who never heard of Jesus Christ. They did not merely establish a society but kept working in its behalf all through the years. If the entire Christian world had done like the Welsh of Oshkosh and the Settlement, there would have been no cause to complain of the lack of money to send the Bible to the pagan. The secretary of the society investigated one year and found that this society had contributed more that year than all the other nationalities in Winnebago County put together. And yet there is room for improvement. It is to be hoped there will be a great increase in contributions the next fifty years, whoever will be living to see it.

THE SOCIETY OF THE CITY OF OSHKOSH

This was established 26 years ago, in the year 1871; and under the name "The Welsh Bible Society of the City of Oshkosh." The first meeting of record is one of the committee held April 11, 1871, when the following officers were elected: President, Rev. John T. Lewis; Vice-President,

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Rev. Thomas H. Jones; Treasurer, R. T. Morgan; Secretary, Ebenezer D. Evans.

The first annual meeting was held June 22, 1871. The Rev. Thomas H. Jones and the Rev. John Jones, "Wesley," took part. The following Sabbath the Rev. John T. Lewis and the Rev. Thomas Foulkes lectured on matters pertaining to the Society. The total collected the first year was \$145.66.

It would be a waste of time for me to mention the meetings of the officers and the rules of the society, since it was carried on almost exactly the same plan as the Settlement society; with the slight exception that it has a librarian, an office belonging to the treasurer in the Settlement. And in this society whoever contributes anything is a member for a year; and whoever contributes \$15 at one time, or \$20 in two installments, is a life member. It is not strange that the two societies resemble each other when it is remembered that this one is a branch that has grown from the Settlement Society. But I regret to have to admit this branch has borne more fruit last year than the society from which it sprang. We hope it will grow to be a great tree, full of fruit.

Two of the members of this society have been officers for many years; J. E. Jenkins, librarian for 20 years, whose daughter, Mrs. Mary Otis Davis, fills his place; and R. T. Morgan, who has been an officer nearly every year since the beginning of the society. Memorial resolutions were drawn up for the following persons: T. J. Davies, "preacher," Evan Watts, Owen Hughes and John E. Jenkins. The resolutions were recorded on the book of the society. Looking over the minutes, we see that the officers and members have all been active and zealous for the society during the 26 years. They will doubtless continue so in the future.

The total of the collections of this society is \$2,616.76. A gift of \$2,218.36 was sent to the Mother Society. \$49.94 was paid for book carriage and other miscellaneous things. 50 were made life members of the Mother Society, and two life directors.

THE SOCIETY OF NEENAH AND VICINITY

We have not received the details as to this good work there; but they, though few in number, send about \$20 annually as a gift to the Mother Society.

CHAPTER XX

The Last Meeting

The chairman of the 6 P. M. meeting on Monday was the Rev. E. G. Roberts, Bethel; and its leader was the Rev. John R. Jones, Columbus.

Three stanzas, on the tune Bangor, were sung under the leadership of J. D. Jones:

"Pererin wyf mewn anial dir
Yn crwydro yma a thraw;
Ac yn rhyw ddysgwyl bob yn awr
Fod ty fy Nhad ger llaw.

THE LAST MEETING

Ac mi dybygaf clywaf sw'n
Nefolaidd rai o'm blaen,
Wedi gorchfygu a myn'd trwy
Dymhestloedd dw'r a than.

Mae hiraeth arnaf am y wlad,
Lle mae torfeydd diri'
Yn canu'r anthem i barhau,
Am angau Calfari."

The Rev. John D. Davies, Spring Green, read II. Peter 1:1-15 and offered prayer. Three stanzas of the hymn,

"Boed fy mywyd oll yn ddiolch" etc. were sung on the tune Bryn Calfaria under the leadership of W. D. Evans.

The chairman gave an appropriate greeting and turned the meeting over to the leader. The bardic greetings seen on pages 22, 23 and 81 were read. Then came the rest of the program matters. Before beginning "Aed sw'n efengyl bur ar led" etc. was sung on the tune Newtown.

THE PRAYER MEETING

An important part of the religious service of the Welsh of these regions was the prayer meetings. They would be held when there was no "priest" or "ordained man" among them. The Holy Spirit teaches that all the saints possess freedom and approach to the throne of grace, under the new covenant. Under the old covenant it was some one person who could draw near for the many. Popery would again bring the Church "under the yoke of bondage." But a "new and living way" hath been "consecrated for us, through the veil, that is to say, his flesh" with freedom in it for the whole church to draw nigh to God on his throne of grace.

Since church fellowship gatherings are held separately, the whole time of these meetings is given to reading the Bible, singing praise and prayer. The leader of the meeting names the persons (3 or 4) who are to take part in it. The first one gives out hymns to be sung, reads the Bible and leads in prayer; and the three others give out hymns to be sung and lead in prayer. In some churches these persons are named at the beginning of the meeting and they are expected to come forward in the order they are named. In missionary prayer meetings, held each first Monday evening of the month—and this now for 113 years—only three are asked to pray, so as to have time to talk on missions. Recently a brother or sister is appointed a month ahead to speak in these meetings.

The task of telling the story of the prayer meetings was given to one of the dearest children of the Settlement.

THE STORY OF THE PRAYER MEETINGS

Rev. John K. Roberts, Spain, South Dakota

I came to this neighborhood in the beginning of Nov., 1847. I was then but a boy, and "I spake as a child, I thought as a child." A journey ever to be remembered for me was the journey from Prairieville to the

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new Winnebago Welsh Settlement. The journey was 80 miles long, but we were four days making it, though having favorable weather every day. A light wagon carried us and a heavier one carried the goods. My father was the driver. He sat on the front end of the wagon, with the whip and lines in his hand. My mother sat on a comfortable seat at about the middle of the wagon, with the youngest of the children on her lap; by her side sat Jane Jones, the maid (Jane Cornaro after that), and the next to the youngest of the children in her arms; and I and the oldest of the children sitting on a little box back of them. My father was strong and well, my mother cheerful and happy and full of profitable and entertaining remarks. She taught and counseled her little children much on the journey. As to Jane, she wondered greatly at everything, whether there was anything to wonder at or not. "Little (dear) Mrs. Roberts," she often said, "haven't we come to the land of a shiftless owner? See that tall Indian corn. Aren't these woods beautiful? It surely improves all the time, little (dear) mistress."

We reached David Hyde's tavern about one o'clock Thursday. Welcoming us cheerfully was a Welshman from Anglesey, Thomas Hughes; and within was a cheerful, neat Welsh girl about 20 (now Mrs. Yates). There was no time to lose; the teams were hitched and we were off. We kept to the east nearly two miles more than the present road. The Indians or others had started a fire, so that the pasture and the hay were all burned, and fire burning in the branches of an occasional old tree. And beneath the wood we saw, across the marsh, the new house. After coming opposite it we turned directly west, past the head of the marsh, facing the front door, through which alone we and the furniture gained entrance. The house was not finished—only the outer walls. The greatest wonder of all was that the big fire that swept by did not burn it; and it would have been so, without doubt, except for the strenuous efforts of Peter Jones and another person. The carpenters had left before the fire started.

The aspect of the country then was very different from what it is now. There was no fence or road anywhere, nor many buildings, and most of them log houses. The principal thing to see was woods and an occasional bull jumping. The black oak was king of the forest—a large tree, thick, tall, spreading; and in an occasional place, where there was very rich soil, a white oak was seen, a big, strong tree. Mingled with these was found burr-oak, as though struggling for a place for its branches in the air, but, poor thing, getting little of it. The difference between the two kinds of soil was also more apparent than now. The marsh was clear and clean, like the great prairie of the Dakotas, without tree or bush, nor anything but ground suited for growing hay and pasture; and the other kind of land, as full of trees as they could crowd together.

As to the house mentioned, there was never a night, when the family had come in, without (Bible) reading and prayer. And that practice was continued very constantly while the original occupants remained in it. If my father was not home, my mother would conduct a kind of

THE STORY OF THE PRAYER MEETINGS

religious service morning and evening by questioning from the Bible and reciting verses, hymns and sermon texts.

For the history of the first three months after the Welsh came into the community I must depend on what I heard from my father and others. If I am not wholly correct as to the happenings of that time, I think I am not far, if at all, from this. The cause of religion in this community has been well established by persons, sons and daughters, in whose hearts the grace of God was planted and who were not ashamed to own their religion everywhere and under all circumstances. It is very pleasing to the heart of every true Christian to mention the workings of grace.

The credit for starting the prayer meetings in the community belongs to several persons, but more to some than to others. I should not like to rob anyone of any honor that really belongs to him, but I would rather do that, of the two, than give credit to him to whom it does not belong. The first prayer meeting in the Settlement was no doubt held in the log shanty of Peter Jones about the last of August, 1847. Owen Hughes led the singing. Abel Williams, David Roberts and Richard Moses conducted it. Several others beside the family of the house were present. One or two religious meetings were held after that in that little house. Once, when they were worshipping there, a group of Indians came by them, giving everyone a great scare. But after going around the house once or twice and looking through the window they took up their trail and off they went. Perhaps they knew that day was the Sabbath and that some idea of worship came to their minds when they saw a number of people assembled. Destructive weapons were in their hands, but they made no use of them. No doubt more meetings would have been held in that home, if death had not come to the family, taking away the mother and the two oldest daughters. Consequently the services were moved to the house of Owen Hughes and continued there until the beginning of winter.

All through the winter of 1847-48 prayer meetings were held from one house to another, but mostly in the house of Daniel Davies on the University Section. Prayer meetings and "societies" were about all that were held at that time. Abel Williams led in the services then and the care of the singing rested chiefly on his shoulders. David Roberts, Richard Moses, Daniel Owens, John Jones and Abel Williams took part publicly in the services. Three would conduct the meetings—each one reading a chapter and giving out a stanza to be sung twice; and the children saying their verses at the close. Nearly all the families of the community were present at the meetings, until the house was overflowing. The home had a dirt floor, yet all went on their knees when praying. So different from the custom these days! Here are some of the stanzas I remember being sung:

"Tyr'd Ysbryd sanctaidd, ledia'r ffordd
Bydd i mi'n niwl a than;
Ni cherddai'n gywir haner cam,
Oni byddi o fy mlaen."

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"Iesu rodd addewid hyfryd,
Cyn ei fyn'd i ben ei daith,
Yr anfonai ef ei Ysbryd
I roi bywyd yn ei waith;
Gras yr Ysbryd
Digon i'r dysgyblion yw."

"Dyma Babell y Cyfarfod,
Dyma gymod yn y gwaed,
Dyma noddfa i lofruddion,
Dyma i gleifion Feddyg rhad;
Dyma fan yn ymyl Duwdod,
I bechadur wneyd ei nyth,
A chyfiawnder pur y nefoedd
Yn siriol wenu arno byth."

These stanzas were sung with unction, being doubled and trebled at times.

In the spring of the year 1848 all the services were removed to the house of Daniel Owens and there they remained almost entirely until Bethesda Church was built. By this time the Settlement was a year old and religious services had been held nearly every Sabbath. There was but one sermon and this at the beginning of the year.

Religion was founded in this community on the Sabbath prayer meetings. And all made an effort with them and were well satisfied with them. After they had prayed enough the Head of the Church sent a preacher to them. They were very glad to have him with them and yet it was difficult for them to let go their hold on the prayer meetings. One was held each Sunday after the preacher came, and often on Sunday there were prayer meetings all day, the preacher joining instead of giving a sermon. I don't think there is a Welsh community in America fonder of prayer meetings than this one. The effect of the year of prayer meetings has not been erased yet. There have been as good preachers, as far as I know, in this community as in any other, but until lately it was prayer meetings that would be found in all the churches Sunday nights—unless there was a visiting preacher in the community. And there is as favorable an aspect to things, temporally and spiritually, as in any other community I know about.

Weekly prayer meetings were begun in the year 1849, after Bethesda Church was built; and the missionary prayer meetings the first Monday night of the month about the same time. The spirit of prayer was upon the people. It was not difficult to get them to a prayer meeting during the week; yes, in the middle of the harvest. Our fathers would rather lose a dozen loads of hay than miss one prayer meeting.

The first thanksgiving meeting, I think, was held in the house of Daniel Owens about the end of the year 1848. It was called a meeting of fasting and prayer at that time. There was some debate as to the manner it should be conducted, but a good meeting was held and the community was never since then without an annual thanksgiving meeting. The old pioneers were under some anointing from the Holy One, so

THE STORY OF THE PRAYER MEETINGS

that everything they did left an influence that time could not efface.

After erecting a sanctuary, establishing a church and securing a settled ministry there was some pull constantly to have a prayer meeting, and a Sunday School in places. About the year 1851 the inhabitants of the southeast of the locality called for a prayer meeting Sunday nights—which were held in the homes of Peter Jones, David Roberts and Edward Shone. David Roberts led the meetings. It was John D. Griffiths who looked after the singing. This was a powerful meeting up to the building of Peniel Church. The chief pillars of this meeting were David Williams, David Davies, William Edwards, George Henry Griffiths, David Roberts, Edward Shone, John D. Griffiths and Robert Roberts; and occasionally Hugh Jones, "Baptist," would come to us, warm in spirit; and Samuel Morgan and Richard Moses would come when they could.

By this time the Congregationalists had acquired a church building and a cause in the community. There were giants in prayer among them also—saints who would not surrender before the throne of grace. Often it would be a Pentecost on them in their prayer meetings. Since their church was small and their congregation scattered, they held their week-day meetings among the homes. These meetings were afoot about the year 1855 and 1856. They would begin in the house of John E. Davies, "crydd" (shoemaker), then to the homes of Daniel Davies and the Rev. J. Davies; then on to the house of T. Hughes; then on further to the houses of Samuel Morgan, Mrs. Jenkins and William Jones, "gof" (blacksmith). Then they would return along the western border of the community, calling at the homes of T. Roberts, Richard M. Jones, David Hamman and Richard Moses, and then to the starting place, Zoar. Before long they would take wing a second time and fly over another township and rest a while in the home of John Reese and then on to the homes of Joel Morgan, R. Roberts, O. W. Jones, Robert Williams and Jarret Roberts. As to these prayer meetings, they went wherever they found an open door; and I am almost certain they found that in all the homes named. Sometimes they would break away from the regular path to enter a house where the sick and helpless were. I was at some of these meetings and I can't believe they were not a blessing to the community. Time would fail for me to name those who conducted them. The chief pillars are in heaven singing the "song of Moses and the song of the Lamb."

In the year 1857, following the meetings mentioned, there was something of a revival in the prayer meetings and every means of grace. But it was the prayer meetings that led by a good deal in that as in other revivals. The churches were full nearly every night all through the winter of 1857-58, the singing and the praying being very effective, and many being converted back to religion, who held fast until death. But I think that awakening the church was the chief glory of that revival.

About the year 1859 there was a season of prayer meetings of the young people of the community, under the care and direction of Thomas Roberts, Zoar. These prayer meetings were held alternately in Peniel and Zoar. A person was appointed a week ahead to begin the meeting. A stanza was given out to sing and all went on their knees. Two or

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three would pray before rising again. There would be nobody not praying in every meeting. Without flattering at all, Thomas Roberts possessed the best qualifications, as to temper, spirit and knowledge, to be the leader in the young people's prayer meetings. His wise and sensible counsels are remembered and acted upon to this day. I shall not name any of those who conducted these meetings. Some of them are in heaven, others in the warfare on earth, but all, I think, in the harness.

About the last of March, 1860, I came home after a short period of school in the city. By this time the big general revival was starting in the community. The venerable Thomas Bean would hold wonderfully spirited prayer meetings with the children at every opportunity. He drew in very small ones, before they had half or quarter learned to talk, and put them on their knees, with the older ones praying, and there would be great enthusiasm. But very soon the children's prayer meeting became everybody's prayer meeting—a prayer meeting greater than a convention, although it was held a whole day long every week; and soon it became a ubiquitous prayer meeting—in the woods as in the church, midnight like noon—and the daughters like the sons taking part publicly in it. Singing, praying and praising was the delightful sound heard everywhere. Some of the worst characters were converted in their wonderful prayer meetings—children of the devil being made the children of God, many of whom today are feasting on their inheritance. These prayer meetings were held almost every night of the week, and all day on Thursday, for a period of nearly three months, and nobody suffered loss in his temporal circumstances. The community took time and leisure to praise the Lord, and as a result "the earth gave its fruit and God himself blessed us." True, it was not all wheat that was gathered to the threshing floor at that time, but, thanks to God, there was wheat in masses gathered in. Time would fail me to give details about these meetings. They will no doubt be remembered in heaven.

This community has seen men notable in prayer and prayer meetings—men second to none in zeal, courage and knowledge. I shall not name any except those I am almost certain are in heaven today. Where would a better praying man than David Ll. Williams be found? To have him read a chapter was meeting enough, and it would not be a poor one either. And there were the ministers, the Rev. John E. Williams and the Rev. Thomas Foulkes, giants in prayer, as well as in everything else. David Roberts, Richard Moses, William Edwards, David Davies and James Williams were the strong pleaders of the promises; many times they pulled heaven down upon their heads. Thomas Roberts, John Davies, Owen W. Jones, Thomas Morgan and Evan Davies would be extremely delightful on their knees. Samuel Morgan, Richard Roberts, William Jones and Captain Williams were worthy men of prayer to God. If the next 50 years will see characters like these, there will be no need of fear as to the continuance of religion in the community. May the Lord pour his spirit on their seed and his blessing on their descendants.

THE CHURCH CLASS MEETINGS

CHAPTER XXI.

The Church Societies

With the Methodist Revival in 1735, which spread through all the denominations, the church societies became very popular. Indeed the churches of God were almost entirely lost before that revival broke out. The spiritual strength of the church in every age, community and denomination can be measured by the state of the church societies. When they were resurrected, in their present condition, by the Reverends Howell Harris, Howell Davies, Daniel Rowlands, William Williams "Pant y Celyn" and other reformers they were called "private societies" because nobody could attend them without a change of heart and conduct. Each one was questioned carefully by qualified brethren and there was no hesitation to reject anyone lacking plain signs of grace. After some years these special societies began to be called "experience societies" because the members conversed about the things of God and expressed their religious experiences in these meetings. The Rev. William Williams "Pant y Celyn" wrote an excellent book, "The Door of the Experience Society," in which he explains the nature and purpose of the special societies, together with the proper way of conducting them. He was considered superior to all his brethren in skill with these meetings. The Rev. John Wesley divided the large churches into small groups, 15 or 20 in each company. The meetings of these groups were called "class meetings." Although dividing up a large church is almost necessary, yet it tends to scatter the members. The Methodist Episcopal class meetings run out rapidly, and there is therefore danger that the special meetings be lost, that are so essential for nurturing a spiritual religion.

In some English churches it is attempted to combine the work of these societies with the work of the prayer meetings; and so it is announced that "a meeting for prayer and conference" will be held some night of the week. But this is a complete failure. It would be as easy to combine Sunday School with preaching service as to combine an experience society with a prayer meeting.

These society meetings have been very flourishing in these regions from the beginning, and this among all denominations. In the Settlement they are held at 2 o'clock Thursday afternoon, except under special circumstances, and this with commendable consistency and fidelity. At times two or more churches united once a month to hold a large class meeting (*Seiat fawr*). But it was necessary to carry these on on a plan different from the more separate ones. They were given topics, such as faith, repentance, self-denial, prayer in secret, family worship, the Lord's Supper, or verses from the Bible for discussion. Meetings like this are held in connection with the conventions and the district meetings (*Presbyteries*), and they are called "general societies" since they are open to people not making a profession.

The meetings of the special societies were given to a brother much respected in the whole community, who, though laboring in other states for years, holds his heart warm to the friends of his youth.

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THE CHURCH CLASS MEETINGS

Rev. Williams Foulkes, D.D., Salina, Kansas

I am sorry I cannot be present at the semi-centennial, to celebrate the Jubilee with you all. As the days of the feast approach my desire to be with friends of my youth grows stronger. I hope to live to travel some of the old paths yet and to talk with many of you before I am buried in the cemetery.

The class meeting had been established in this community before I came here, a babe on my mother's arm. If I had been one of those making arrangements, I would have said that there is one man living who knows more of the history of the class meetings than anyone else. I don't need to name the man, the Christian and this deacon. All who know a little of the history of the Settlement know who the faithful disciple is who has been with the cause from the beginning and who has been in every class meeting of his church, if home and well—and thus the Lord has given him good health, and he himself has looked after his health well. May his eventide and that of the rest of the old friends be quiet and bright.

I shall not try to write the history of the class meetings. It would take too much of the time of the celebration, and the story is not in my possession. If I could have been present, I should have come early so as to talk with Hugh Owens and others who remember the beginnings of the cause. One of the first things I remember is the class meeting. I don't remember when I started to go to the church class meetings. I believe I was slipped in under my mother's shawl, without undergoing any examination or having to report my experience. I don't remember when I started to say verses, nor what verse it was. But if anybody remembers when I began to say verses, it was a true fact that I began to say "Amen" very young; for the very reverend William J. Jones, Cambria, often told me how I said "Amen" louder than anyone else, when sitting between him and my father, and this when I was only a little tot. However that may be, I went forward with the children to say verses, and this until I was a grown man—in my own mind at least. I still long to be with the children to say verses. But some of us occasionally said some rather strange verses; and others would say the same verse forever and again lest they fail in saying a new one. I remember one child—I won't say whether it was a boy or girl—saying the same verse for weeks and months and, unless my memory is faulty, for years. It was the "text" that the children were fond of repeating—especially if a short one—because we were praised for learning the text; and we were called very good children for learning the "texts" when there happened to be two sermons on the preceding Sunday.

I remember very well the time when I was received as a full member. There is another here who remembers the occasion. William D. Evans, Pen yr Allt, and I were warm friends before that, and we have been brothers ever since. He has had the privilege of staying in the same community and in the old home, where I spent many an evening.

The impressions I received in the class meetings, listening to the old

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fathers and mothers telling their experiences, have remained with me until today and have been a blessing to me. I remember well how the old lady Magdalen Williams would come across the fields, knitting a sock, directing her steps promptly toward the church for the class meeting. There were some heavenly class meetings there before the great revival of 1860 started. There was felt in them a great longing, hunger and thirst for the special presence of the Lord. And that year there was plenty of nourishment for the hungry and plenty of living water for the thirsty coming from heaven.

There were many fears in the experiences I heard in the class meetings. They would not doubt the doctrines of God, but doubt their own experiences and their content. They would not doubt the strength of the rock but doubt whether they were on the rock. There was perhaps too much of this. They would look too much on themselves and too little on Him who redeemed them. I remember that the old minister Edward Rees, New York, was in the community and that he was examining the experiences of the officers, and among them the gifted and godly David Charles. The old deacon would relate his fears—fearing sometimes he was not one of the children. "Don't you think sometimes," Mr. Rees would ask, "that you will yet go to that bad place, to the devil and his angels?" "No, No," David Charles would say, with special emphasis, "I'll never go there anyway." And all from their hearts believed the old man. It is true that the practical religion of some would be more flourishing if there were more fear in their hearts. And on the other hand it is possible for others to get into some chronic state of fear. The only way to keep out of that condition is to continue to look to Jesus, the author and finisher of our faith.

I personally received many helpful and valuable counsels in the class meetings, that have been of special advantage to me. Permit me to mention one. When I was about to leave home to go to school in Oshkosh the patient and kindly James R. Williams rose on his feet and said a verse for me: "Be thou faithful unto death and I will give thee the crown of life." That advice has ever followed me. A few weeks ago I was preaching on those words. Let all take this advice with them to their homes and to their work, "Be faithful unto death." That is not far off for any of us—it may be very near for some. But, for all of us, "the crown of life" is attainable. Many who were in the religious society, in the different Welsh churches here, have by this time received the crown of life. The Lord grant us all grace to strive, and we too, every one of us, shall have the privilege of wearing the crown shortly—"the crown of life."

Thanks be to the Lord for the little class meetings in Bethesda, in Zoar, in Bethel, in Salem, in Oshkosh and in Neenah!

"Braint, braint,
Yw cael cymdeithas gyda'r saint
Na welodd neb erioed ei maint;
Ni ddaw un haint byth iddynt hwy;
Y mae'r gymdeithas yman'n gref,
Ond yn y nef hi fydd yn fwy."

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May God follow each one of these churches with his blessing and may He give the Holy Spirit to make heavenly the meetings, where his children come apart from the world to tell their experiences, to cheer each other and to consecrate themselves wholly to his cause!

CHAPTER XXII

The Churches

As there are two parts in man—body and soul—so it is with the Church of God. The worship is an inner and great thing, in which special communion with God is held. But to worship together properly it is necessary to have a place in which to assemble, times in which to meet and a right order to worship and serve God in them. The Lord giveth the church a body as it hath pleased him. And as humanity is to be found in various persons, so the church is found in various bodies.

This chapter is devoted to the story of the Church of Jesus Christ in our midst in her external things—in her organizations and buildings.

ORGANIZING AND BUILDING THE CHURCHES

Rev. David Price, Nekimi, Wis.

The Welsh as a nationality have a strong conservative tendency—they cling to their language, though scattered over lands where English is the language of court and business:

"Eu Ner a folant,
Eu hiaith a gadwant."
(Their God they shall worship
Their language they shall retain.)

They cling affectionately to their land, though driven far from it.

"Anghofier fi gan bawb o'r byd
Os byth'r anghofiaf di."
(Let me be forgotten by all the world
If I ever forget thee.)

They cling to their literary meetings and their "eisteddfods (festivals), with the various forms of competition that belong to them. But they cling mostly to their Sunday School and their mode of worshipping God. In the forest or on the broad prairie they meet, if only "two or three," and if in a log house or a cave, to read together the Words of God. We believe there is no nationality like the Welsh in this last thing. We find the first nine Welshmen that came to this Settlement maintaining a Sunday School the first Sunday, and this before reaching the end of their journey—yes, though having to do this in the parlor of the tavern. Some Welsh, though not church members, cling zealously to the Sunday School and church services.

About two years passed before the settlers could build any church;

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but they would worship regularly at that time, as is noted concerning them in the preceding chapters. By now nine have been built, five in the Settlement, two in Oshkosh and two in Neenah. Four belong to the Calvinistic Methodists—Bethesda and Peniel in the country, Salem in Oshkosh and Sharon in Neenah. Three belong to the Congregationalists, Zoar in the country, Zion in Oshkosh and one in Neenah. One, Salem in the country, belongs to the Baptists, and one, Bethel in the country, to the Wesleyans or the Methodist Episcopalists. Two were made of logs at the beginning, Salem (Baptist) and Zoar (Congregational) and this is no disgrace to them. Two were made of bricks, Zion (Congregational) and Sharon (Calvinistic Methodist). Five others were built in the usual way. Three, the two in Neenah and Bethel in the country, remain as they were first built, except for ordinary repairs.

We shall attempt to give the history of these nine churches according to their age, from the oldest to the youngest.

1. BETHESDA CHURCH—CALVINISTIC METHODIST.

This stands on the west side of Section 30, town of Nekimi. This was the first house of worship. It was built in Sept., 1849. It measured 24 by 18 feet and 12 in height. It was a kind of balloon frame and, according to the testimony of Hugh Owens, who is now living, it was not very solid, since it would sway with the wind. The old building stood about 88 yards to the west of the present building. It can't be said how much it cost, for all worked on it and contributed to it according to their ability.

The question has arisen, "Was not Bethesda the first church built in Winnebago County by any nationality?" I found out there was none in the city of Oshkosh, if indeed it was a city, at this early day. The next place, most likely to have one before Bethesda, is Neenah. The people of that city began to worship very early. But the point is, "When was a church first built there?" I have asked this question of every old settler I found; and there is only one who has answered that there was a church erected there before 1849, Mrs. Morgan, wife of the late David Lewis. She claims the English Congregationalists had erected a church there in 1848. All the rest of the old settlers claim that there was not one erected in 1849. Among others, I can name the old settler and good historian of the city of Oshkosh, W. W. Wright. He is sure in his mind that there was none in Neenah in 1849. So, until better light comes, I declare the Welsh Church of Bethesda the first built in Winnebago County.

As far as can be known, the number of the members of this church at the time was about 20.

The second, the present one, was built in the year 1856. It cost about \$1,500. It measures 40 by 30 feet, 16 high. This church has a room in the rear, 26 by 12, which in 1871 was enlarged to its present size for holding special meetings. In 1874 a vestibule measuring 26 by 6 was built, and on this is the spire. This cost the sum of \$330. In 1875 a parsonage was built, which cost about \$700. The first to live in it was the late Rev. Thomas Foulkes; then the Rev. J. R. Jones. The

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minister of the church and its present occupant is the Rev. R. F. Jones. These three are all the ministers of the church from the beginning. Its present number is 65. Hugh Owens and Rowland Davies are its deacons.

II. SALEM CHURCH—BAPTISTS.

This stands on the west border of Section 20, town of Nekimi. It was organized Aug. 19, 1849. On the second of September, the same year, the Rev. Evan S. Thomas preached in English, on the nature of the church; and one was baptized, Mrs. Shelton. This was the first baptism by immersion in the Settlement.

The first church was built of logs in 1850. The church was given an acre and a half by William Starkweather on which to build and in which to bury. At this time the English and the Welsh worshiped together. But on March 5, 1851, they separated, because they disagreed about some things; and the property was divided between them. The English were to have the building one Sunday and the Welsh the other Sunday.

The English and the Welsh worshiped like this until March 10, 1851, when the Welsh Baptist Church was organized for the first time. Daniel Phillips, Thomas Thomas and Richard Bennett were elected trustees. Richard Bennett was chosen clerk of the church and Hugh Jones treasurer. They soon came to see that they needed a new building; and in a church meeting, in Feb., 1863, pledges for \$434.50 were secured for erecting one. But the new church, the present one, was not erected until the year 1867. It measures 40 by 30 feet, and of good height, with a gallery at the end. This building cost \$1,432.

The church turned English the second time in 1894. Many of the Welsh who were faithful in the Welsh church remain thus yet with the English cause.

III. ZION CHURCH, OSHKOSH—CONGREGATIONALISTS.

This stands on the corner of Church Street and Franklin Avenue. It was organized in October, 1849, by the Rev. David Lewis. The members numbered nine, Richard R. Jones and wife, Thomas N. Jones, Richard Jones, Thomas Davies and wife, Edward Humphrey and the Rev. David Lewis and wife. It was established in the home of Richard R. Jones, on the south side of the river.

They worshiped in a school house on the same side of the river until the church was built in 1855. This was built of bricks; and it measured 40 by 28 feet, and of proper height. It surpassed every other church in the city of Oshkosh at the time. It cost \$2,000.

In June, 1857, an opening meeting was held, about which we find the following in "Y Cenhadwr" (The Missionary) for August, 1857:

"Oshkosh, Wis.—A preaching meeting was held in this place the end of June on the occasion of the opening of our new house of worship and the settling of the Rev. G. Griffiths, recently of the city of New York, as minister of the Congregational Church in the city. The meeting began Saturday night, June 27, and continued until Monday night, June 29. We were assisted on the occasion by the following brethren: J. Parry, Cambria; E. Griffiths, Racine; R. D. Thomas, Rome, N. Y.; J. Davies,

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Rosendale; R. Owens (B.); Thomas Hughes (W.) and W. Matthews."

The second building was erected in 1876. Since this was angular, it is not easy to give its measurement; but there was room in it for 225 to sit. This building cost \$6,400.

In the year 1888 this church became an English church. About that year several of those who were considered "orthodox" left the English Congregational Church in the city. The Welsh Congregational Church turned into an English Congregational Church; and it is the only one of the denomination in the city that holds firmly to the great old principles. It is now called Plymouth Church. Besides many of its members, several of the deacons who were in the Welsh church are officers still in the English one. After breaking through many difficulties, it is now in good condition and has erected a better building since the year 1894.

IV. SHARON CHURCH, NEENAH—CALVINISTIC METHODISTS.

This church stands on Division St., on the south border of the city. The Welsh began holding a Sunday School and prayer meetings there in 1848; and they had the first Welsh sermon August, 1849, by the Rev. Thomas Foulkes, in the house of Mr. and Mrs. Robert M. Owens. The Church of the Calvinistic Methodists was organized in 1850 (according to the testimony of Evan M. Owens, who was there at the time), a short time before the Rev. David Lewis organized the Congregational Church in the place. An acre of desirable land was secured for making a home for the church, but building was delayed until the summer of 1856, when the church, that still remains, was built of bricks and measuring 30 by 24 feet, and 16 feet high. The building cost about \$800. The principal officer at the time was the splendid man, Thomas Richards. The present deacons are Watkin Gittins and William Price. This church was never numerous, and the present number is 14, but they are especially faithful, and gracious of spirit.

V. ZOAR CHURCH—CONGREGATIONALISTS.

This church stands on the northeast quarter of Section 1, town of Rosendale, on the boundary line between Fond du Lac and Winnebago Counties. A whole acre of land was donated by John E. Davies to the church for building on it and for a cemetery. The church was organized in the house of Daniel Owens, "Pen y Bonc," January 11, 1851, by the Reverends David Lewis and Jenkin Jenkins. The organizing members were: David Clayton, Mrs. Clayton, Anne Davies, Richard Edwards, David Morgan, Daniel Owens, Mrs. John Reese, Thomas Roberts and Mrs. Roberts. David Clayton and Thomas Roberts were chosen deacons. There was not yet need of trustees. They began to build without delay. The first church was made of logs, and it was finished by the end of the year. The opening meeting was held in Jan., 1852.

The cause succeeded so much the first ten years that, in 1861, a new house of worship was built. It measured 48 by 26 feet, is 14 high and of beautiful construction. After 20 years again, in 1881, it was raised up and spacious rooms were arranged underneath, built of cut white limestone. This church is kept well painted and the field surrounding the

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cemetery is kept neat, so that the view of Zoar is very charming. Here sleep the bodies of a large multitude of dear ones and notable people of the region.

The number of communicants at present is 53. The trustees in 1897 are: John Pritchard, Avery E. Morgan and Daniel J. Davies. Its deacons, from the beginning, are: David Clayton, Thomas Roberts, Thomas Morgan, John E. Davies, Owen W. Jones, William J. Jones, "gof" (blacksmith), Joel W. Morgan (all dead), John Pritchard, Thomas J. Davies and Llewelyn Williams (living). The story of the ministers will be found in a succeeding chapter.

(Information was received just before going to press that the Zoar Church building had been sold to Mr. George Marx for \$1,125.00 and that it will be dismantled. It is understood the structure had become unsafe to use without making major repairs. The organ in the church went to the home of Mrs. Mary Davis Mathis, the settie to Mrs. Iva Davis Owens and the two pulpit chairs to Mrs. Katheryne Hughes Manuel, all long time members of the church. A committee, under Mr. John Perry as chairman, will have the area landscaped and a suitable memorial erected to mark the spot.)

VI. THE NEENAH CONGREGATIONAL CHURCH.

This stands on Columbian Avenue in this city. A Congregational church is said to have been organized there in 1850, but it appears it ran down. It was reorganized Nov. 14, 1861. February 19, 1862, they met to choose trustees, when T. J. Thomas, J. W. Williams and T. W. Lloyd were elected. It was decided also to take measures to erect a building and the trustees were urged to proceed with the work. It was begun the end of March and it was completed by the end of July. There was a little over \$200 debt on it at the time, Sept. 5 and 6 an opening meeting was held when the pastor, the Rev. Humphrey Parry, was urged to go through the different Welsh settlements in the state to ask their good will toward payment of the debt, Mr. Parry returned successful Feb. 19, 1863, a meeting was held, when the trustees gave their accounts to the church and it was found there was enough money to pay the whole debt, with 33 cents left over. The size of the house of worship is 30 by 24 feet, and 16 high; and it cost \$624.71. This church, when established, numbered 18 members. Its present number is 10. William Evans was deacon when it was established and he is still in the same office.

VII. SALEM CHURCH, OSHKOSH—CALVINISTIC METHODISTS.

This church stands at 125 Light Street. It was organized in the summer of 1855, in the house of Mr. and Mrs. Ebenezer Watts. The first book of the church was lost in the great fire of 1875, and so the details of the first happenings were lost. In *Y Cyfaill* (The Friend) for Jan., 1856, the story of the founding of the church is seen, written by Ebenezer Watts, and this in December. He says that the church at the time was six months old—organized, then, about June, 1855.

The following winter, about March, 1856, the church bought a

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schoolhouse from the ward or the city—a strong and good-sized building. It was moved to a lot that had been bought on Division Street. The necessary changes within were made by erecting a platform, making a pulpit and arranging pews, and about the end of 1856 (we don't know the day of the month) an opening meeting was held. A rather large crowd of people assembled that Sabbath and there was preaching by the Reverends John Davies, Picatonica, and William Jones, Snowdon—formerly from Llanllyfni. We don't know whether others preached, such as the Rev. John E. Williams, Peniel, et al. The Rev. Thomas Foulkes at that time was a minister in Utica, N. Y. The texts of the meetings were: Zech. 12:10-11; Cor. 5:20; Heb. 11:1; and John 6:33.

There were additions to the church building twice, according to the growth of the church, but despite that, it was not a home suitable or worthy for the cause. So, in the year 1883, the old building was sold for \$700; and a lot was purchased to erect a new church on it, at the corner of Light and Wood Sts., for \$1,250. It is one of the most central places in the city and most desirable for a house of worship and is surrounded by six other large churches—this is the "Mount Zion" of the large city of Oshkosh. A large and beautiful building was erected, containing two rooms, over a good basement in which two furnaces were placed for warming them. Colored art windows were secured for illumination, walnut furniture of the most beautiful kind, carpets over it and cushions on all the seats. It cost nearly \$8,000; and, including interest, the church paid fully \$10,000 for this new home for God's cause among them. Repairs are made on it and on the streets on both sides as needed; so that today it is worth much more than the day it was dedicated, Sunday, May 25, 1884. There served in the opening meeting the Reverends David R. Jones, Lake Emily—an old deacon of the church when it was started and one who began preaching in it; John R. Daniel and William J. Jones, Snowdon—who had also preached at the opening of the old church; John K. Roberts, one of the purest children of the Settlement; and Joseph Roberts, Racine, representing the "Gymanfa" (Synod).

The number of members at present is 103. The minister is the Rev. David Davies. The deacons are David J. Evans and David Roberts. The following have been deacons in it, besides the two brothers serving now: David R. Jones, Ebenezer Watts, John Jenkins, John Gittins and Daniel Davies. (The church was disbanded in Dec., 1933.)

VIII. BETHEL CHURCH—WESLEYANS.

The late Rev. Humphrey Jones, "diwigiwr" (revivalist) was the principal one in starting this church. He came here in 1855, after being in New York state about a year. At the Methodist Episcopal conference held in Racine in 1855 Humphrey Jones was appointed a missionary. Nov. 30, 1855, a number met in the house of the late David Morgan to hold a Welsh church meeting and to organize a church. The first account we have of the number of the members is that there were 14 and one on probation in 1856.

For a while Mr. Jones preached in houses; but permission was received soon to enter the Red Schoolhouse, and there they worshiped until

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the new church was erected in 1862. They began to build it in 1861, but it took about two years to finish it. July 4, 1862, a preaching service was held in it, though it was not completed. The cost up to this was \$700. At the dawn of the year 1863 they proceeded to complete it. The total cost was \$800. The church measures 32 by 24 feet and 16 in height. The work in it was done chiefly by the Rev. Thomas Hughes, the minister at the time, and Thomas Reese. In 1870 a parsonage was erected. It cost about \$800 to build this house.

The ministers of this church from the beginning to the present are: the Reverends Humphrey Jones, Thomas Hughes, David Price, John Jones, then Humphrey Jones again, Evan Owen (Congregationalist), Thomas Roberts and, since the beginning of 1896, E. G. Roberts. Since Mr. Roberts came there has been preaching in the two languages, Welsh in the morning and English in the evening. The present number of the members is 29.

IX. PENIEL CHURCH—CALVINISTIC METHODISTS.

This church stands on the northwest quarter of Section 6, town of Eldorado and on the boundary line between Fond du Lac and Winnebago Counties. A half acre, on a desirable location, was donated to the society by the late Peter Jones. In his house, which is nearby, the first Welsh sermon in the Settlement was preached, and this by the Rev. John H. Evans, Prairieville (Waukesha), in August, 1847.

We should also have noted in a previous chapter that it was in Dec., 1847, in the house of Owen Hughes, that the first class-meeting was held, before the organization of regular church. From then on until the building of Bethesda Church in 1849 the class meetings were held in the home of Daniel Davies, David Roberts and Owen Hughes.

Peniel Church was derived from the prayer meetings begun in Oct., 1850, in the home of Edward Shone. In May, 1853, a Sunday School was started. (See Chap. 18.)

The church was established July 17, 1856, by the Rev. John E. Williams, David Roberts and William Edwards, and this in the home of David Roberts. The members were: William Edwards, Ann Edwards, George Griffiths, Mary Griffiths, John W. Hughes, Mary Hughes, John J. Hughes, Hannah Jenkins, Anne Jones, Elizabeth Jones, Owen O. Jones, Jane Jones, Jane Lewis, Samuel Morgans, Mary Morgans, Ruth Morris, Richard Moses, Jane Moses, David Roberts, Mary Roberts, Edward Roberts, Catherine Shone, Edward Shone, David L. Williams, Mary Williams, John E. Williams, Hannah Williams, John Williams "South," Mary Williams, Joseph Williams and Mary Yates.

The deacons of this church from the beginning are: David Roberts, who had been in the office seven years in Bethesda before Peniel was established; William Edwards; David L. Williams; Henry Williams—all dead; Thomas D. Roberts, moved to Randolph; Hugh Davies, John Davies and Josiah Roberts—on the field still. The story of the ministers will be found in a succeeding chapter.

They began to build a church soon after organizing. In the meantime meetings were held in the house of Peter Jones. The house of

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worship was constructed first 30 by 25 feet, without being as high as some, but of excellent workmanship. It was completed by the end of 1856; but the opening meeting was not held until March, 1857, when the Reverends Daniel Rowlands and Thomas H. Roberts assisted.

In the summer of 1868 it was enlarged by adding 16 feet to its length and arranging a sanctuary within its main walls. In three years a room was built at the end, for holding special meetings and several other things were done about the house of worship. In 1894 a vestibule was built in front of the main entrance, the building was re-floored and a new pulpit and new pews were installed, and some other improvements were made at a cost of \$624.15.

The property is cared for by regular trustees, chosen as successors to the first ones: Rev. John E. Williams, David Roberts, David Ll. Wililams, Owen O. Jones and John D. Griffiths. The records of this church have been kept in a very praiseworthy manner for many years by the neat scribe, John D. Griffiths.

CHAPTER XXIII.

The Conventions (Y Cymanfaoedd)

The Welsh conventions are preaching festivals. As a rule the word "convention" is limited to annual meetings (of the Synod), which are under the control of some religious denomination in the state. So, though every convention is an annual festival in the state, it comes to the same place very seldom.

There are sessions belonging to the conventions, in which officers of the churches of the denomination in the state meet to discuss matters and prepare measures for the success of the Gospel. As far as possible the conventions are held in the middle of the week: a session Tuesday afternoon; preaching services in the evening; a session Wednesday morning from eight to eleven; religious fellowship meetings, one for the ministers and the other for the deacons from eleven to twelve; an ordination meeting (and when there is no ordination, a class meeting on a practical subject) at 2 o'clock; and preaching services in the evening; a session from eight to ten o'clock Thursday morning; preaching services at ten, two and six, when the convention is ended. Besides those regular meetings, prayer meetings are held, committee meetings and extraordinary convention sessions. The order of all preaching services is: Beginning by singing, reading and praying; followed by singing and preaching. The singing is all congregational, and is very powerful and moving at times. About five minutes are given to reading, ten to praying and fifteen to singing and ninety to preaching—making each service about two hours long.

These gatherings are large; their influence beneficial, and they are regarded as the principal festivals belonging to the Welsh. The Convention of the Calvinistic Methodists comes to these counties about once every four years; and the one of the Congregationalists a little less

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frequently; the one of the Baptists less frequently than that; the Wesleyan branch loses itself in the English Methodist Episcopal conventions.

Besides these annual state meetings, presbyterial meetings are held by the Calvinistic Methodists in these counties once every three years, which are similar to the conventions but attracting a smaller gathering and being held by brethren of the presbytery circle. Likewise, the quarterly meetings of the Congregationalists occasionally come to these regions and are conducted in similar fashion.

The story of the convention festivals was assigned to the brother without doubt best fitted to the task in the whole state of Wisconsin, if not, too, in all America, since he has been secretary of these conventions for many years.

CONVENTION FESTIVALS OF THE SETTLEMENT

Rev. John R. Jones (Hendref), Columbus, Wis.

Though so close was the relationship between me and the Oshkosh Settlement for many years, the lack of acquaintance with the locality the years preceding this is a disadvantage for writing on this subject.

THE CONVENTIONS OF THE WESLEYANS

As to the Church of the Wesleyans, it has been connected from the beginning with that strong and excellent denomination, the Methodist Episcopal, that holds its great gatherings in the English language. So nothing in the form of a convention was held by that denomination in the Settlement. There were several preaching meetings in Bethel; but those do not come under the heading of this paper, any more than the presbyterial meetings of the Calvinistic Methodists or the quarterly meetings of the Congregationalists. It is certain, nevertheless, that excellent work was done through the great meetings held in Bethel.

THE CONVENTIONS OF THE BAPTISTS

Once only did I have the privilege of being present at the convention of this denomination; and it was a privilege indeed to enjoy the feasts of the Gospel in that one.

It appears that the larger part of the honor of starting the Convention of the Baptists in the state belongs to one of the old ministers and old deacons of Salem, in the Oshkosh Settlement. The first one was held in Wisconsin in the Oshkosh Settlement, and about 1860. The Rev. John W. Jones, whose name is woven into the story of Salem Church in the days of its greatest reputation, was in charge of the cause there when the first convention was held. Recognition is due to his late wife and to the valued deacon Richard Bennett and to a multitude of others of the old pillars of the cause in Salem who years ago have reached "the general assembly and church of the first born" (Heb. 12:23), because of their devotion to the arrangement and holding of that convention.

Among the devoted preachers of the denomination at that time were: James Jeffreys, William F. Phillips, Hugh Hughes, William Jones, Thomas Holland, Meredith Evans, Evan S. Thomas, John W. Jones and

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some others younger. By today the last has been left like a lone pilgrim; without one other remaining to labor in the Gospel of Christ in the language of the Welsh. We can only ask in disappointment, "The fathers, where are they?" as we recall the old preachers and the excellent old deacons of that time.

In the year 1885, June 4 and 5, the last Welsh convention in the place occurred, as far as I can remember. Every soul that enjoyed that fine convention will have sweet memories of it. Among those who preached were the following brethren: Hughes of Picatonica, Owens of Cummings, then: Matthews and the evangelical and beloved Jones of Dodgeville, Thomas of Ridgeway, Dr. D. E. Owen of Oshkosh, and the remarkable old Bowen of Berlin. By today the leading preachers of that convention have been called to their reward, with one or two exceptions; but the recollections of their sermons reverberate in the heart yet at times. While the Welsh Convention of the denomination is still held in other places, English has swallowed up Salem Church, so that there is no hope of a Welsh convention there ever.

THE CONVENTIONS OF THE CONGREGATIONALISTS

The Welsh Congregational Convention of Wisconsin deserves special attention because it was the first to be held in the Oshkosh Settlement by any denomination. The Rev. Evan J. Evans, who was a minister in Racine as early as the year 1850, was one of the chief instruments in the formation of this convention. He appealed to the ministers and the churches for a gathering in a convention as early as February, 1850. At that time the denomination had but nine churches in the state; and seven ministers laboring among them. The church in the city of Oshkosh was organized at the time, but Zoar Church was not in existence.

The oldest church of the denomination in the state is Tabernacle, Waukesha, which was organized by the Rev. Richard Morris July, 1844. There, no doubt, was built the first house of worship of the denomination in Wisconsin, in 1846. The Dodgeville Church was organized in 1845 by the Rev. David Jones. About the end of 1847 Rev. Richard Morris organized the Racine Church. The Blue Mounds Church was organized months earlier. About the end of 1848 the Pike Grove Church became a Congregational one; after being a Methodist one for years. That year too the Welsh Prairie one was organized; and the Spring Green one in February, 1850. Besides the above, one or two others were in existence before the convention.

The first Convention of the Congregationalists of Wisconsin was held in Racine June 12-14, 1850. The Rev. Jenkin Jenkins was chairman and the Rev. Evan J. Evans scribe. There the rules of the Union were formulated and the Convention was started which by this time has been held 48 times in the state. There were ten preachers of all grades in it. Among the resolutions of the assembly, one was against slavery and another warm one in favor of temperance.

The Convention of 1851 was held in the earliest house of worship at Welsh Prairie, when the Rev. Jenkin Jenkins was looking after the church.

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At that time the Rev. Evan Owen was in the midst of the vigor of his youth, preaching like an angel from heaven. The third was held at Blue Mounds the beginning of June, 1852, just after the Rev. Evan Owen moved from Berlin to the Dodgeville vicinity. The fourth was at Prairieville and Ixonia on the border of May and June, 1853, when 15 or 18 preachers were present. That one will be long remembered because of the presence of the late Rev. Morris Roberts, Remsen, at it, who was so famous in his day as one of the strong men of the ministry. Present also was the Rev. T. T. Evans, Floyd, who at the time belonged to the denomination, who was buried this year. The fifth was in Racine, the original place, the beginning of June, 1854.

We are now concerned with the sixth, because it was the first Convention ever held in the Oshkosh region. The service was begun in Zoar Friday evening, June 1, 1855; the Rev. Richard Morris, Waterville, preaching. The next day the following brethren preached: John Davies, John Parry, Evan Owen, Jenkin Jenkins and James Griffiths, New York. The brethren who opened the services were: Richard Williams, John W. Jones, Richard Morris and John R. Jones. The Convention was held in the city of Oshkosh Saturday evening and Sunday, when those mentioned preached and also Griffith Samuel and J. W. Jones. The session was held Monday, the Rev. David Lewis being chairman and the Rev. Richard Morris secretary. That evening the Rev. John Price Jones began and John Parry and James Griffiths preached to close the convention. Only two of all remain, the one having reached the inconspicuousness of age; and the other still a wise and valued worker, i. e. the Rev. John D. Davies.

By the time of the following Convention in Dodgeville the Rev. Evan Griffiths had settled in Racine, the late Humphrey Parry had just come from the state of New York and the remarkable Jenkin Jenkins had moved to Minnesota. In 1857 the Convention at Cambria was one that will be long remembered on account of the strength of the preaching in it. Among the leading preachers were the two Griffithses, Rees M. Evans, John D. Davies, Evan Owen and R. D. Thomas of New York.

The succeeding conventions, in the Oshkosh vicinity, were as follows: June 15-17, 1861, when the Rev. J. D. Davies was chairman and the Rev. Griffith Griffiths secretary. Besides the preachers of the state L. D. Howell, Utica, and James Davies, Allen, Ohio, were present. The next in order was the last of May and beginning of June, 1865; the Rev. Evan Owens being chairman and the Rev. Griffith Jones, Cambria, secretary. The following brethren took the principal parts there: C. D. Jones, Racine; R. T. Evans, Delafield; G. R. Evans, Milwaukee; H. Parry, Oshkosh; J. D. Davies, Zoar; W. W. Jones, Berlin; G. Samuel and Evan Owen, Dodgeville; J. Jones, Spring Green, and Griffith Jones, Cambria.

The Convention of June 4-11, 1870, was the next in the Settlement; the Rev. Griffith Jones was moderator and the Rev. William Watkins secretary; the last having had the care of the Racine church some years previously. There Rev. David Jones, Cambria, Rev. J. T. Lewis, Oshkosh, and Rev. W. D. Williams, Braceville, were received into the Union.

The next in order was June 5-10, 1875. The officers there were the Rev. Sem Phillips, moderator, and the Rev. M. E. Davies, secretary.

THE CONVENTIONS

The following ministers were present: John Jones, Racine; Sam Phillips, Dodgeville; Morris Carwaladr, Pike Grove; Enoch Jones, Waukesha; Samuel Howells, Bark River; Timothy Jones, Watertown; M. E. Davies, Cambria; Owen Jenkins, Bangor; John D. Davies, Blue Mounds; William G. Harrison, Spring Green; William Powell, Picatonica; James V. Jones, Zoar, and B. Isaac Evans, Oshkosh; D. S. Davies and the Very Rev. Evan Evans, Nant-y-glo. By that time the number of the churches of the Convention was 28, and the preachers about 20 in number, as an indication of promising growth.

The 1881 Convention was again in the district, beginning in Oshkosh June 11 and the following Sabbath. The Rev. R. Trogwy Evans was there as a visitor, but moved there to shepherd the church within the year. They moved to Rosendale the next day and there was preaching there in the evening and through the next day. The meetings were partly in the Peniel house of worship and the principal services were in the grove near Zoar because the house of worship was being repaired. The Convention ended in Randolph and Cambria the following days.

The next in the district fell on May 28-June 3, 1887. The Rev. Griffith Griffiths was the president and the Rev. Sem Phillips the secretary. Besides the two above there were present the Reverends J. P. Williams, Timothy Jones, D. E. Evans, R. E. Roberts, R. Trogwy Evans, Evan Owen, H. Parry, J. A. Rowe, D. E. Phillips and Joseph Jones.

We must close with the last, which was in Rosendale, Randolph and Cambria June 5-12, 1894. By that time the Oshkosh Church was out, in consequence of the change to the English language. The following ministers were present: John D. Davies, Sem Phillips, Henry Davies, R. Trogwy Evans, Thomas Evans, Griffith Griffiths, Edward Morgans, G. R. Evans, Timothy Jones, Idris Jones, W. G. Harrison, T. C. Edwards, D.D., Pennsylvania; and the brethren Ioan Morgan Jones and T. Z. Evans. The woman evangelist, Rachel Davies, was also present. The Gospel message was so sweet in its delivery in the last convention that the desire of every believer was that many like it be held in the locality in the future.

As to the valued old ministers of the early conventions, they have been removed to the great Convention; and the message of time brings about changes in the aspect of the convention recently also.

CONVENTIONS OF THE CALVINISTIC METHODISTS

The first conventions of this denomination were held in the Oshkosh settlement. The first one came there in 17 years after the first one was held in the state—which was held in the house of Richard Jones, Bron-y-berllan (the orchard slope), Waukesha. At the beginning the convention was held every three months, or four times a year; and this for a time, alternately in Waukesha and Racine. The first was held Jan. 1, 1844. There were but one preacher and two deacons in it at that early period.

The first one held in the Welsh Prairie Presbytery was 11th from the beginning. It was held in Bethel, Columbus, June 26-27, 1846. The second in the Presbytery was at Blaen-y-cae, June 25-27, 1847. At that

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one it was decided to hold the convention twice a year from then on, instead of four times.

Fifteen years passed after holding the first convention in the Welsh Prairie Presbytery before the first one in the Oshkosh Settlement Oct. 8-10, 1861. Besides local preachers there were three outside brethren present—Edward Jones, Cincinnati; Thomas Jenkins, Utica; and William Roberts, D.D., New York. At 10 the second day there was a meeting for ordaining the late Daniel Jenkins, Waukesha. And in the afternoon the ordinance of the Lord's Supper was administered. The following preachers took some public part in it: Owen Hughes, Griffith Roberts, Rees Evans, John H. Evans, Wm. J. Jones, John J. Evans, Daniel Jenkins, Thomas H. Roberts, Thomas Jenkins, Edward Jones, John J. Roberts, William Roberts, New York, Moses Williams and Thomas Foulkes, the moderator. The Rev Moses Williams is the only one of them living today; and he has been with the Presbyterians for many years, in Oakland, Calif.

The second was in Bethesda June 13-18, 1865. The preachers there were: John J. Evans, T. H. Roberts, J. H. Evans, D. Williams, J. J. Roberts, D. J. Lewis, Rees Evans, Thomas Phillips and Wm. J. Jones. They have all been called from their labors years since.

At the third, June 9-12, 1868, the late David Pugh was ordained. Among the sermons was one on "The Prayer of Jabez," and another effective one was on "The Sons of Eli," by the late Howell Powell. At this one Rev. W. Merriman, D.D., president of Ripon College, preached also, on I. Cor. 3: 12-13. Out of twelve taking part only the Rev. John R. Daniel is living.

The first one in Peniel was held June 13-15, 1871, the fourth in the Settlement. The Rev. John R. Daniel was the moderator. This was the earliest, out of 62 held in the state from the beginning, whose moderator is still living. Out of 8 preaching there 3 are living, but only the Rev. John R. Daniel laboring in Wisconsin.

At the fifth, at Bethesda, June 9-11, 1874, the brother John K. Roberts was ordained. The late Rev. John Hughes, D.D., Everton, was present. The Rev. W. Williams preached the last time at a convention. Of all who served in it, only the brethren H. M. Pugh, D.D., and H. P. Howell, D.D., are living; and the two have left the state.

At the sixth, at Peniel June 11-13, 1878, John R. Jones and David Davies were received as preachers into the convention. At it the late Rev. William Charles, Dodgeville, was ordained, when the Rev. Joseph Roberts discoursed on the nature of the church and the Rev. John R. Daniel gave the charge. There too were chosen the charter members of the Education Fund Board. Out of 15 brethren chosen, the Rev. John R. Daniel and George R. Rice alone live in Wisconsin now and connected with the convention. Of those who served publicly six are living and the same number buried; but the Rev. John R. Daniel is the only one remaining in the convention, of those living. The moderator of this one was the Rev. Joseph Roberts, D.D.

A convention that will be long remembered was the seventh, in Bethesda June 12-14, 1883. There the memorial sermon for the Rev.

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Rees Evans was preached by the Rev. H. P. Howell, D.D. The presence of three brethren from Wales, the Rev. O. T. Williams, T. Job and David Saunders, D. D., gave it reputation. The Rev. R. H. Evans is the only one of the nine who preached at it who is living and laboring in Wisconsin. The moderator of this one was the Rev. R. H. Evans.

At the eighth at Peniel June 7-9, 1887, the Reverends T. E. Edwards, Wm. R. Jones and John Williams of Wales preached very powerfully. The Rev. David Davies was moderator of this convention.

At the ninth, in Bethesda June 14-16, 1892, the Rev. R. F. Jones was received from the Pennsylvania convention; and the Rev. John R. Daniel preached the funeral sermon of the Rev. Thomas Foulkes. The Reverends Abraham Roberts and Griffith Ellis, M.A., were present from Wales. The Rev. John O. Jones was moderator. This one was marked by very rainy weather.

The tenth and last was at Peniel June 11-13, 1895, when the Reverends Owen Foulkes, Humphrey W. Griffiths and William Ryle Davies, of Britain, were present. At this one remembrance was made of the Reverends Richard Griffiths and David Harries, D.D. The Rev. W. Machno Jones was moderator.

In the interval between the first and the last convention in the Settlement, a period of 34 years, about 150 different preachers served in the locality, 65 being visitors, and 85 members of the convention. Of the visitors 30 have been buried and 35 are living. Of the whole number 11 have united with other denominations. Of those who were members of the convention 22 are living in other places, 32 are dead and only 16 remain within the convention. As to the majority of the visitors living, they are those who were such recently; and the generation of old preachers gone. As to those on the field now, their story will be the same—their place empty, and others rising to fill it.

CHAPTER XXIV

The Ministry

It is from the Gospel that every excellence belonging to the Welsh nationality is derived. Real religion gives immeasurable value to the life of man, personally and socially. If our Settlement should lose its religious life, it would lose its true worth and it would become a corrupt carcass to be buried in oblivion.

Our fathers came to these counties with the purpose of serving God. This purpose affected their manner of settling. They would care more for religious advantages than business advantages. This thought caused them to worship on board the ship and in every house on their journey. And after reaching here there was no delay in organizing churches of God.

The Lord remembered the Welsh in these counties with the abundance of the Gospel of peace. Besides giving preachers of the best kind to labor constantly among them, he sent a large number of the best preachers of America and Europe to visit them. Looking over their history the

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last half century, it is amazing how many of God's noted messengers have been evangelizing in these parts. Without doubt the marrow and fat of the words of eternal life were received. The ministry among us has not thus far been tarnished or weakened by preachers of impure thought and behavior. We received the holy waters in clean vessels, full of the "sweet savor of Christ."

THE MINISTRY OF THE GOSPEL

By the Editor

There are four external forms of the church among us, the Independent or Congregational, the Baptist, the Methodist and the Wesleyan. And as in all nature, so here variety of form has caused unity of spirit. An abundance of brotherliness has obtained among us toward the ministers of every denomination. And because of this the neighborhoods will come together to conventions of the various denominations alike. And when the church of one denomination is remodeling its house of worship it proceeds to worship happily with a church of another denomination. And while external freedom and variety are permitted in religion, the unity of the spirit can be expected to continue also.

The ministry has existed among us in two forms, itinerant and pastoral. The itinerant ministers can be listed in three classes: 1. Some coming to fill appointments with a degree of constancy. Many of the ministers of the counties have thus labored for many years, while caring particularly for their home churches. A large number of the ministers of the state have been quite regular visitors of the churches of these parts, bearing good influences. 2. Some coming here in connection with the quarterly and annual meetings of their denominations. The ministry of these gatherings has rendered great service to religion among us. 3. Some paying us occasional visits from other states and from Wales. As a few out of many, we mention the Reverends Hugh Hughes, Birkenhead; William Griffith, Utica; William Evans (Monwyson), Llandudno; and John Evans, Eglwys-bach (passing), with the Wesleyans. With the Baptists were the Reverends Dr. Thomas, Pittsburgh; Dr. Ednyfed Evans; Abel Parry and others. With the Congregationalists were the Reverends Dr. David Roberts, Wrexham, Dr. John Thomas, Liverpool; Dr. Thomas Rees; B. Davies, Treorky; Thomas Roberts, Wyddgrug; Dr. T. C. Edwards (Cynon-fardd) and others. And with the Calvinistic Methodists were the Reverends Dr. William Rowlands; Dr. William Roberts; Thomas Levi; Dr. John Harries-Jones; Dr. John Hughes; Dr. D. Saunders; Dr. Thomas Job; John Williams, Bryn-siencyn; William R. Jones (Goleufryn); Principal Edwards; Griffith Ellis, M.A.; Abraham Roberts; W. Ryle Davies, London; John Pritchard, Birmingham; Francis Jones, Abergele, and others, some in conventions and others on itineraries. The religious pleasure and spiritual refreshment received through the visits of these brethren and their like cannot be measured. The Greeks, when establishing a new colony (trefedigaeth) in a foreign country, would have officials carry fire from off the old altars of their country to the new land. So, these visitors were a kind of officials sent by Jesus Christ to carry the holy fire of the old conventions of Wales to this country. May it continue to burn in our midst

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forever. There were some meetings, through the ministration of brethren of this country, and of Wales, that should not, if indeed they can, be forgotten.

The first Welsh sermon in the counties was delivered by the Rev. John H. Evans, a minister with the Calvinistic Methodists at Prairieville, Waukesha County, who died about five years ago in Dodgeville—and this in the log house of Peter Jones, near Peniel Church. There was no sermon after that for ten months, i. e. until the arrival of the young preacher, Thomas Foulkes, who at the time was not ordained.

From now on it will be advantageous for us to follow the history of the ministry in connection with each denomination by itself. The same order taken with the conventions will be followed, without trying to adhere to the time of their beginning in the counties.

THE MINISTRY THROUGH THE WESLEYANS

It fell to the lot of this industrious communion to labor on the east side of the Settlement. One Welsh church was organized by them in these counties, called Bethel (see page 168). The first brother to labor with this denomination was the

REV HUMPHREY JONES.—His parents had come (see 22, page 48) to the Settlement in 1852 and made their home on Section 12, town of Rosendale, where they finished their earthly journey. His brothers, Hugh and John, together with his sister, Susanna, are heads of families and living in Calumet County of this state. He was for a time in New York State, so that he did not come to labor here until 1855. Mr. Jones at that time was a likeable young man, as is seen by his photograph in this book; he had a strong and beautiful voice, and a spirit on fire with love of the truth and a desire to save sinners. All this made his voice (goslef) at times charm the heart and sweep everything before him. His "doctrine would drop as the small rain upon the tender herb, and as showers upon the grass." He was an instrument for edifying and delighting God's saints and for winning many sinners to the Saviour. He went on a visit to Wales and it is reckoned that he had to do in a special way with the great religious revival in 1859-60 in the old country and here. Because of his great labor his health broke down, until his nervous system was impaired. He was under treatment in the hospital for mental diseases for some years, to the great grief of thousands. He had a restoration of health to a degree and began to preach again. He shepherded Bethel Church again for a time; and after that he went to the state of Minnesota, where he was called away from all troubles to dwell with the Lord. He died at Chilton, Wis., May 8, 1895.

REV. THOMAS HUGHES.—He was born in Denbighshire, Wales, and was married to the sister of the Rev. Samuel Davies, "the second." He was a carpenter; and he went to America from the city of Liverpool in 1850. His wife died and she was buried in Utica, N. Y. He was a minister of South Trenton Church, Oneida County, N. Y., for quite a long time. He married the second time in 1860; and the same year he came to this Settlement, to shepherd Bethel Church. He was the chief instrument in the erection of the Bethel house of worship, doing the most important

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part of the work with his own hands, besides looking after his farm too. In about six years he moved with his family to the city of Oshkosh. After that, without his family, he went to his old field in Utica, N. Y.; and he died there in the winter of 1870. His family was in Oshkosh for a time again. His sons are Price, Edward and Samuel; and his daughters are Mary; Catherine, who is dead; and Ella, the wife of the Rev. William Griffiths, Denver, with whom the worthy widow makes her home. Mr. Hughes was a thoroughly good man and he labored assiduously under many handicaps. He was one of those with "a great reward in heaven." We are glad to have his photograph to be placed in this book.

REV. DAVID PRICE—He and his faithful wife are industrious farmers on a good farm on Section 33, town of Nekimi. He is one of the tallest men in the community, and equally strong. He is almost at the end of the task of raising a good houseful of children, and worthy young people, of value in a religious society—two of them already married. We shall try to name them chronologically. The sons are: William, Richard, Llewelyn and Arthur; and the daughters are Mary Anne, Sarah Jane, Margaret and Mabel. Despite all his work with his worldly affairs, he is quite a reader and thinker. Between this and the work of grace in his heart he has secured firm hold on the great truths of salvation. The crown of all his virtues is his readiness to do all he can for the kingdom of Christ peaceably, without being jealous of his brethren who have better opportunities. The entire pastoral care of the church has rested on him several times. It was that way in the years 1867-69, and several periods later. He is a chorister and it is he who does most to make the praise of the Lord glorious in the house of worship. He also has an eye to discern the beauties of poetry, and at times he composes a little—as is seen on page 23 of this book. As he becomes a man in grace and puts aside childish things, his value to every good cause in the community increases. We feel hearty respect for such characters as this brother. May the Lord Jesus Christ make him more and more a pillar in his temple.

REV. JOHN JONES.—The father of this brother was a good preacher and an acceptable man with the Wesleyans in Wales. So he was brought up in a religious home in the midst of cares of preaching. He came to minister in Utica, N. Y., and in Cambria, Wis., before becoming a pastor in Bethel Church. He labored in it a period of ten years without a break 1870 to 1880. He was the first to dwell in the new house belonging to the church. His wife's health was poor for years; and in 1880 they moved to the city of Oshkosh, where she died Oct. 26, 1882; and she was buried in Racine, Wis. They had no children. After this he was without a home or a church in which to labor. He would preach occasionally in the churches of the different denominations the length and breadth of the state. He was a likeable preacher in voice and gestures and usually fitting and effective in prayers, so as to be a means of grace to thousands. In handling whiskey as medicine in his family, he fell into the grip of the desire in his old age, which dragged him into the dirt for years. He appeared to receive a good measure of deliverance after some time; and we have confidence in God that he will be found, in the great day, "among them that were sanctified." But his story gives serious meaning to the

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words, "He that thinketh he standeth let him take heed lest he fall." God took kindly to the two sons of Noah for going backward with a garment to cover their father when he fell under the feet of temptation. We also feel like doing the same with the memory of this noted father of Israel.

For the next eight years the care of the church was on the Rev. David Price and the Rev. Evan Owen, who come to our attention in other connections in the book.

REV. THOMAS ROBERTS.—Mr. Roberts was a young man likeable in appearance and conduct when he settled as pastor of Bethel Church in 1888. He labored here four years with commendable persistence and devotion. He then went to shepherd the church in the city of Utica, N. Y., whose new and beautiful house of worship we saw when visiting him in 1893. A picture of this good and faithful servant will be found in this volume.

REV. EDWARD G. ROBERTS.—After about four years, when they depended on the Rev. Mr. Price, occasional sermons of the pastor of Elo Church and those of the presiding elder, the present minister came, in the beginning of 1896, to shepherd the church. This brother desires to be among us as Melchizedek, "without father, without mother, without descent, having neither beginning of days nor end of life." He came to us from North Wales, and his wife and two young children a short time after him. It can be supposed that he too is about half way between the beginning and the ending of his days on earth. Besides laboring persistently in his own church he has been faithful in a multitude of other circles, with God's cause in the community—such as the periodical meetings of the Sunday Schools, the Bible societies, funerals, temperance meetings and similar things. May his good influence become greater and greater in the years to come.

THE MINISTRY THROUGH THE BAPTISTS

See the external history of the church of this denomination on page 114. It is said it was organized in the summer of 1849 and named Salem, a name taken after that by the Welsh church of another denomination in the city.

REV. EVAN S. THOMAS.—He was the third son of deacon John Thomas, and came with his parents from the state of Ohio in 1849. (See 40, page 42.) He was the minister who established this church and who looked after it in its beginning. He preached in Welsh and in English. He was a minister in various places in the state, with the English; and, for quite a long period, he superintended weak churches and those without ministers. He spent his last years in the city of Oshkosh, where he died in full assurance of faith a short time ago. He was a strong man in the Scriptures, pure in conduct and true to his principles. His children have already been mentioned, many of whom are by this time heads of families and worthy of their father in virtue.

REV. JAMES JEFFREYS.—He was married to Elizabeth, daughter of deacon John Thomas and a sister of the first minister of this church. He was

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not ordained when he came with the relatives from Ohio; but he preached frequently. He was ordained quite soon and he preached for a period of years in these parts. He was beloved by all and he was more broad-minded than some, and so was often called to preach to churches of other denominations in the city and the country. His children are Evan and Caroline, who are married and living in this state. But he and his wife have reached the heavenly rest: "The memory of the righteous is blessed."

REV. JOHN W. JONES.—He was born near Bala, Wales, in 1814; and he came to America when 18 years old, making his home in South Trenton, Oneida County, N. Y., where he united with the Baptist Church May 16, 1838, under the ministry of the Rev. John Stephens. He was ordained minister of that church in 1841. He married Lydia Hughes, of the same place, March 28, 1844. They moved from there in Dec., 1859, to Berlin, Wis., to take charge of the church there; and the following year he began the shepherding of Salem Church, moving here to live and labor in it for ten years. He went back to Berlin in 1868; and then he moved in 1869 to Clay County, Iowa, where he delivered the first Welsh sermon in the county and where by this time Moriah Church is flourishing. His wife died May 17, 1893, leaving him very much bereaved, since they were without children. Pictures of him and his excellent wife will be found in this book. There is something charming in the name of this brother to the Welsh inhabitants of these counties. When he came here Salem Church worshiped in a log building which stood on the northwest corner of the land of Salem cemetery, but through his wise endeavor and the work his hands as a careful carpenter, by 1867, it was in a beautiful new house of worship, which still stands almost like new. He strove to start the Welsh convention of the denomination in this state, as well as being energetic with every good cause in lesser circles. A strong affection is cherished toward him and his wife by scores of people of this locality; and we wish him the smiles of God's countenance to "complete his journey with joy" and to receive the "imperishable crown of life."

REV. WILLIAM JONES.—He came to minister in this church in 1868 as successor of Rev. John W. Jones. Since this brother is one of the best preachers in the state connected with any demonination, it is fitting to have a rather detailed summary of his history. When 65 years old and realizing there were none from the same neighborhood with him in Wales to give his biography information about his childhood, he wrote with his own hand an outline of the story of his life. The manuscript was found among his papers after he died. We quote the following:

"I am a son of Thomas and Jane Jones, Llansanan, Denbighshire, Wales. My father was a blacksmith, like myself. He kept a tavern too under the sign of the Crown; and, like George Whitfield, I sometimes carried beer to those who called for it. Yet, through the mercy of God, intoxicating drinks were never a temptation to me.

"I was born Sept. 16, 1815, the youngest of six—four brothers and two sisters. Thomas, the only brother living, is a deacon with the Baptists in Llansanan. My father died when I was ten years old and mother

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when I was 21. Twice I nearly lost my life, once by drowning and the other time by an attack by a big boar.

"I was fond of reading since young; and perhaps of a more serious disposition than my contemporaries. I could recite chapters from the Bible readily; and received many a penny from the Rev. Peter Roberts, father of Iorwerth Glan Aled, for this in the Sunday School.

"In the year 1837 I went to Liverpool to work; and soon after that I made a profession of the Saviour, when I was baptized by the Rev. Daniel Jones in Stanhope Street Church. (W. Roberts, 'Nefydd,' was the preacher of the church, though not yet ordained.)

"I came back to Llansanan in about a year, and there, in two years, I was encouraged to begin preaching. There I was ordained, and one or two others with me, by the Reverends Thomas Rhys Davies and John Roberts, formerly of Tredegar. This was about the year 1841. I preached in the Llansanan, Llangernyw and Llanfair-tal-haiarn churches, walking 11 miles on the journey.

"While in Llansanan I united in marriage with Maria, daughter of Henry Vaughan, Treffynon, in the year 1846.

"I came to America in 1848 with my wife and one child and settled in Remsen, Oneida County, N. Y. I was there for ten years, working at my trade and preaching for the Baptist Church of the place. I spent a rather pleasant time there, with the church; and three children were born to me there.

"At the end of ten years I moved with my family to Wisconsin, settling in La Crosse County on a farm I had previously bought. I often doubted the wisdom of this move since it added to my worldly cares and troubles, decreasing my usefulness in the ministry.

"In the year 1865 I received the call of the Cincinnati, Ohio, church and moved my family there. But since the wife and children did not like the place they moved back to the farm at the end of 18 months; and there they are until today, 1880.

"I served the Nekimi Church, near Oshkosh, for four years. I have been in the Ridgeway Church, Iowa County, Wis., for four years—still my family clings to the farm. The wife has perhaps an extreme idea of the instability of the churches with their ministers; but there are too many examples to justify her feeling.

"In the midst of cares I did not think of keeping count of those I baptized in the churches where I served, but they are quite a number; and I hope that most if not all of them will be found when the Lord Jesus will be making up his jewels.

"The calls I received from different churches were wholly unanimous, as far as I happened to understand; which gives me much joy to think about.

"I had but few educational advantages—they weren't to be had as now. I was for three months with the Rev. John Williams, Drefnewydd (Newtown). Those few months did me much good all through my life, though they but scarcely opened my eyes to see how little I was in knowledge, and aroused a thirst in me for more.

"I thank God for keeping me from some losses that clouded the

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glory and limited the usefulness of ministers much abler than I. I hope God will keep me faithful with his work to the end of my life."

Mr. Jones was richer in mind than could be concluded from his story about himself. He was almost a model preacher—everything physical, mental and spiritual meeting in him. He was truly a "Man of God" and did his best for his Master and for the eternal advantage of his hearers.

He came to shepherd Salem Church for the second time in 1883, laboring in it until the year 1888. After this he went to his family on the farm, laboring persistently with the cause among his neighbors there to the end.

He died Jan. 18, 1893, when over 77 years old. He was stricken with paralysis, supposedly, when dressing in the morning, and died immediately. His wife died three months after him, and at about the same age. They were buried in the cemetery near their home. Their daughter, Mrs. Jennie Beebe, had preceded them to the same burial place 14 years before, leaving two orphan children. Three of his sons remain. The first, S. S. Jones, M.D., is a doctor and a responsible chemist in Frazee, Minn., with a worthy wife and one son, and a responsible member with the Baptists. The second son, Lemuel Jones, is a successful business man in the state of Washington, with a wife and four sons. The youngest, William C. Jones is in Spokane, Wash., having been attorney-general for the state, and is now a member of the Congress of the United States, with a wife and four children and in comfortable circumstances. "The children of thy servants shall continue, and their seed shall be established before thee."

REV. JOHN EVANS.—He came to shepherd the church for about a year, in 1873. He was a rather young man and without as much wisdom and experience as his predecessor. After his departure the church was without a settled minister about five years; and it experienced rather troublesome times.

REV. HUGH CEFNI PARRY, D.D.—This brother came to shepherd the church Nov. 15, 1880, and labored in it until the year 1882. He was overflowing with vital eloquence; and during his years "the church was clothed with scarlet, with delight." His name and his story are sufficiently known throughout the whole country. He was succeeded for five years by the Rev. W. Jones, as mentioned.

REV. D. H. JONES, M.D.—The period of his ministry was from 1889 to 1891. He is the last of the Welsh ministers of this church. He was very acceptable to the whole community. (See 38, page 42.)

After the departure of Dr. Jones the church was orphaned for about two years. Then, in March, 1893, it was organized as an English church; and several brethren have shepherded it.

Looking over the ministry brought to the Settlement through this church and denomination during the last half century, we see the great power that has been at work in this part of it to purify morals, elevating affections and saving souls to eternal life.

THE MINISTRY THROUGH THE CONGREGATIONALISTS

This was administered in three churches, in Zion, Oshkosh, in Zoar of the Settlement and in the church of the city of Neenah. While the

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ministry of the Gospel through every one of the denominations is wholly Biblical, orthodox and Puritan, still each denomination gives its own special aspect. The Wesleyans emphasized the duty of a public confession of the Saviour and attaining sublime experience of grace. The others work toward these things; but not with the same distinctiveness. The Baptists emphasize the external and literal conformity to the commands of God. They come to this because of their special ideas as to the mode of Baptism. This is taught by every denomination, but not with the distinctiveness of this denomination. The Congregationalists emphasize the practical aspect of religion in the daily behavior of the church. This affects their whole method of composing and delivering sermons. They do not, like the Baptists and Methodists, stand for principles which it is necessary to search the Scriptures daily to understand and explain. The Calvinistic Methodists emphasize the harmony of religious ideas, experiences and conduct. This makes everything in the denomination assume earnestness, concern and labor until some call them "head-bowed" and religionists of the minor key.

With this explanation, for the readers of another age perhaps, we proceed to the ministry through the Congregational denomination.

REV. DAVID LEWIS.—He was the chief protagonist of the denomination in these counties. He was born March 10, 1818, in Llangranog, Cardiganshire, a son of Benjamin and Hannah Lewis (see concerning his brother, 5, page 28). He came to America in August, 1831, with his parents, one of seven children, he being 13 and James, his brother, 10. He was taught in the public schools of Oneida County, N. Y., where he began to preach. After that he went to Oberlin College, Ohio, for two years, where he became acquainted with the classical languages. He ministered in Pittston, Blossburg and Carbondale, Pa. He married Tirzah Jones, Pittston Ferry, in 1847. He came to Wisconsin in 1849, and to these parts, staying in Neenah and Oshkosh. He moved to Ridgeway, Iowa County, Wis., in 1857; and he died there Nov. 10, 1861, at 43. There is only a poor picture of him, which is found in this book. His children are: Elizabeth, widow of T. D. Williams, on Section 16, town of Rosendale, Catherine, George, David, Tirzah Anne, Eva and Melvin; Sarah E., wife of Jenkin Jones, on Section 21, town of Rosendale, with Alice, Harvey, John, Tirzah Maul and Elva; and an adopted son, John Morgan, married to Elizabeth Ellis, Zion, town of Omro, with Gladys and Ray. His widow, who has remarried, lives in Ridgeway.

It was he who in Oct., 1849, organized Zion Church, Oshkosh. He organized the Neenah Congregational Church the following year and in Jan., 1851, with the Rev. Jenkin Jenkins, he organized Zoar Church (see pages 115-116). Thus there belongs to him special honor as one of the fathers of the Settlement.

REV. GRIFFITH GRIFFITHS.—He was born in the county of Festiniog, Merionethshire, North Wales, on the shore of the river Ddufach, a son of Griffith and Gwen Evans, Cae-clyd, and the youngest of ten. He was brought up a quarryman at first. He is of the stock of the author of "Y Psalmydd Cymreig" (The Welsh Psalmist), Rev. Edmund Prys, the archdeacon of Merion; and, like his elders, his parents too followed the

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National Church, where he was baptized with godfathers and godmothers. His parents became members of Bethesda Church, with the Calvinistic Methodists, and they died in sure hope of the incorruptible crown of life. They observed family worship, since before he was born, and his mother was regarded as unusual in piety. Tenderly wiping away his tears, after some trouble, his mother said to him in heavenly accent, "And God shall wipe away all tears from their eyes." And, though he was but a little child, the observation awakened in his soul and desire to be one of the saints. Under a sermon by the Rev. William Ambrose, on Lamentations 3:27, he came into communion; and this when he was about 14. He became a zealous temperance man; and when about 20 years old he was persuaded by the officers and minister of Bethania Church to begin to preach. He had collected some money toward securing an education and went to Templeton College, Pembrokeshire. After that, in 1849, he went to Hackney College, London, where he was located until 1853, when he came to New York City. He was called to be pastor of the Eleventh Street Church, where he was ordained in September of the same year. And in 1856 he was united in a good marriage with his dear Mary, who has been a crown for him until now.

Since his brother, Rev. Evan Griffiths, who was a man of reputation, was shepherding the Racine Church, he himself received a call to shepherd the Oshkosh Church, in the spring of 1857. This was before the railroad reached nearer than Fond du Lac, where Richard Jones, Algoma, came to conduct him and his wife through the springtime dusk to his hospitable home. (See the story of the opening of the new house of worship and the settling of Mr. Griffiths as pastor on page 114.) There was a promising aspect to Zion Church this summer and the ministry of the young preacher was quite acceptable. He too bought a home nearby—though the long remembered cyclone nearly killed him. It destroyed most of the new house of R. T. Morgan nearby. He labored energetically for every good cause. He was, as mentioned, a zealous temperance advocate, and his wife likewise,

"Yn dal yn dynn hyd dranc
Heb brofi'r un dyferyn"
(Holding fast 'til death
Tasting not one drop)

When everything was prospering a financial panic struck the country, so that there was neither work nor wages in the cities. People began to leave the city, leaving the burden of a big debt on a few shoulders. In the meantime a call came to him to shepherd Tabernacle Church, Waukesha, as successor to the very Reverend Richard Morris; and he in a pang of discouragement accepted it, in Oct., 1858.

There was much sorrow on every hand at his departure, since there were many of his old friends in New York here and since he had formed a friendship with some others here that 40 years have not cooled. This brother is one of the strong men of the pulpit and "continues in his perfection." He ministers at present in Glen Ellyn, Ill.

REV. JOHN PRICE JONES.—He was the first minister of Zoar

Church, in 1853-54. Up to then it was cared for by the Rev. David Lewis and others in the vicinity. He is a gentleman in his whole manner and style in preaching. He has received more college education than some of his brethren, and also possesses much native ability. He spent quite a long time as a missionary in Chilton, on the east side of Lake Winnebago, where a number of Indians dwelt. There his family lives, in comfortable circumstances; and there with them is he also, awaiting the fiery chariot of the Lord Jesus to bring him home.

REV. JOHN D. DAVIES.—This brother came to shepherd Zoar Church in 1854 and he was there 13 years, until 1867. He had bought a small farm on Section 1, town of Rosendale. His ministry is marked by simplicity, naturalness and graciousness. A summary of his sermon at the Jubilee Celebration will be found in this volume on pages 15-17. Also pictures of him and his cheerful wife. There is no limit to the praise of the people of the community, of all denominations, for this dear brother. By now he is an aged man, serving as minister in Spring Green. One of his daughters married the Rev. Sem Phillips.

REV. HUMPHREY PARRY.—This brother has labored much in these counties—in the churches of Neenah, Oshkosh, and Zoar. In his day he was powerful of body, with a strong voice, an able speaker, an effective man of prayer and a peacemaker among his brethren. He made better use than many of the two great colleges—the Sunday School and nature. Like the bee, he drew honey from everything on which his mind rested. It was felt everywhere that he was God's messenger. The service of brothers of his kind has been immeasurable in the past; and it would be a dark day for religion when high degrees in a college would be more regarded than natural qualifications and a holy disposition toward the work of the ministry. He died in a good age and was buried near his wife in Zoar cemetery Nov. 16, 1892, when the time of the year, the mildness of the weather, the large number of the throng and the deeply impressive service were all fitting to the character of the departed.

REV. OWEN M. JENKINS.—He came to Oshkosh in the '60's, a rather young man and was ordained there to the work of the ministry. He went from there to Bangor, Wis.; to Old Man's Creek, Iowa; and later to Wales. At present he is minister of the Church of Llangefni, Anglesey. A son of his is minister of a church in St. Paul, Minn.; and a daughter of his, Miss Emlyna Jenkins, makes her home with her brother. Since this brother's stay with us was not long, we proceed without enlarging on his principal superiorities.

REV. JOHN T. LEWIS.—He came to shepherd the Zoar and Oshkosh Zion Churches Sept. 27, 1868; and he continued thus for two years. He has had rather good educational advantages and is a fine preacher. His body was especially feeble when here with us. He has served constantly since then, in various churches, and at present is at Thomas-town, Ohio.

REV. JAMES VELINDRE JONES.—He came to shepherd Zoar Church in 1873, and was there three years. He loves orderliness in all the work of the church, which is quite an item toward assuring success. He is still

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in the midst of his usefulness, and at the present time shepherd of the church of New Cambria, Mo.

REV. B. ISAAC EVANS.—He came to shepherd Zion Church, Oshkosh, while Mr. Jones was in Zoar. He was very energetic with the erection of the new church in 1876. A picture of that church and also of Mr. Evans are found in this book. He and his wife are full of hospitality and friendliness unalloyed. They won the hearts of the people under their care and the people of the nearby neighborhoods. Perhaps there was never his superior as a pastor among the Welsh of these counties. The seven years of his ministry were regarded as the "golden age" of Zion Church. The period should have been much longer. He began to preach in Rhymni, between Mynwy and Glamorganshire, Wales. He is now in Scranton, Pa., and has been through many trials. He is still but a middle-aged man and we wish him an evening of life under the smiles of God within and without.

REV. R. TROGWY EVANS.—He came to shepherd Zion Church, Oshkosh, in 1881 and continued to serve it for seven years. He possesses strong powers, having had much education, and has a strong body, with abundance of voice. He is a bard of reputation and has published one extensive composition entitled "Y Duwioleg" (Manual of piety or devotion). He has also written a large commentary on the Book of Revelation of over 700 large octavo pages. Its superior was never published, on many counts. While here he lost his son Joseph through an accident; and soon he lost his wife, who was one of the finest women of the world. His son, Rev. Anthony Evans, D.D., is a commendable minister with the Presbyterians in the city of New York. His only daughter is the wife of Albert T. Morgan, Oshkosh. His other children are talented and successful people. He is at this time on a visit to Wales; and we covet for him an evening of life full of service and comforts.

REV. EVAN OWEN.—He was a son of Evan and Anne Owen, Ty-mawr (Big-house), Cwm-ceulan, near Tal-y-bont, Cardiganshire, and was born Feb. 26, 1823. He united with the church in Tal-y-bont when 17 years old; and he started to preach in Machynlleth when 21 years old. He married Elizabeth, daughter of Richard Morgan, Tal-y-bont; and came to America in 1849. Their children are: Anne, Richard, Evan and Lizzie. Their mother died in Ridgeway in 1879. In Oct., 1849, he bought government land near Berlin, Wis. There Dec., 1850, he was ordained, when the Reverends Jenkin Jenkins and David Lewis officiated. A brother of his, John Owen, Llanegryn, Wales, was a preacher, who died four months before him. He served about eleven years in Dodgeville, seventeen in Ridgeway and five in Cambria. He was called to shepherd Zoar Church April, 1885, and was there until his death, May 24, 1888. He was one of the leading preachers of the state, not excepting any denomination. He possessed a strong mind, the determination of a lion, the tenderness of a lamb and a sanctifying eloquence like a clear river. We feel indebted to Heaven for the glorious services we had through this great leader and man in Israel. Permit here a little description of him.

In his outer man he was larger and stronger than the average; his

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reddish brown hair was gone from the top of his head; his eyes were blue; his eyebrows were heavy; his gestures were lively, like a giant of unsparing energy; his voice was strong and beautiful, becoming better the more power given to it; and he wore heavy clothes, like a farmer or merchant.

As to his mind, he is full of originality and naturalness; without indication of a classical education, he seemingly unconsciously followed the rules of logic and oratory; he grappled with his theme as one who has searched and thought about it to a purpose, treating it with strong common sense; without referring much to poetry and music, his own thoughts are clothed with the excellence of both; and, though quite a great reader, he seldom went outside of the Bible and his own experience to seek things to explain and prove his propositions.

As to his spirit, he is pure, deep, warm and furrowed with conviction, and made passionate by the love of the Lord Jesus Christ. Since he always preached under the liberal anointing of the Holy Spirit, it is not strange that the multitudes were so fond of hearing him and that he has won such a high place among the ministers of the state.

A memorial to him appeared in *Y Cenhadwr* (The Missionary), July, Aug. and Sept., 1890. His letter of resignation to Zoar Church and the reply of the church a few weeks before he died are full of the beauty of holiness. A memorial service was held in Zoar and in Bethel near Dodgeville, where he was buried near his wife. Nineteen ministers had some part in the service. His youngest daughter, Lizzie Owen, was especially careful and tender with him to the end.

REV. DAVID M. DAVIES.—He was called to shepherd Zoar Church Aug. 11, 1889, and was there three years. He labored under the disadvantage of following a notable and able predecessor; but the church held its ground while under his care. He moved from here to Springwater, Waushara County, where he died and where his widow dwells.

REV. TIMOTHY JONES.—He lives in Springwater, Waushara County, where he has a large farm and enjoys all prosperity; but he has been coming for years to preach to the Neenah Church. He served the churches of Waukesha, Berlin, Springwater, Big Rock and others. He is but a middle-aged man still and possesses excellent gifts to render much service in the future.

REV. T. Z. EVANS.—He came to shepherd Zoar Church (and "Coed" Woods Church, Berlin, is also under his care) in Sept., 1893. He is an unmarried man and quite young. He was born near the city of Caerfyrddin, Wales, a son of Evan and Elizabeth Evans. He came to America in 1870. He began to preach when about 20 years old; and soon after that he went to the school in Valparaiso, a city in Indiana, about 45 miles from Chicago. He was ordained in Berlin Sept. 7, 1890. Mr. Evans is a good preacher, a reliable man, a peaceful neighbor and kind in every circumstance of need; and it is hoped Zoar Church will cling to him a very long time.

THE MINISTRY THROUGH THE CALVINISTIC METHODISTS

This was carried on in four churches, Bethesda, Salem Oshkosh,

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Sharon Neenah and Peniel. This one has been much more itinerant than that of any of the other denominations. There is but one brother of this denomination who has delivered as many as six sermons a month in his home church for a long time. The arranging of ministers' appointments is entrusted to the deacons, who have a system for filling pulpits on a circuit by brethren of this locality and some of the other localities in the state. This method combines stability of pastorate with variety in the ministry.

The following brethren have been church members among us:

REV. THOMAS FOULKES.—To him belongs the priority, not only in time but also in service. He was born June 16, 1818, the youngest son of William and Elizabeth Foulkes, Ffynon-y-coll (Lost well), near Bontuchel (High-bridge), Denbighshire, Wales. His father was Evan Foulkes, Machynlleth. A multitude of good Methodist preachers have stemmed from this remarkable stock. He married Maria, daughter of Edward and Elizabeth Davies, in Corwen in 1843 (see 3, page 32). He came to America in May, 1845, and settled in Remsen, Oneida County, N. Y. He was a tailor by trade but he was accustomed to speak on temperance before coming from Wales. He was urged to begin preaching in 1846, and in 1847 he was called to preach to the Utica Church, N. Y. He came to this Settlement in the summer of 1848 and settled on a farm on Section 36, town of Utica. He was ordained in Oct., 1849, at a convention in Columbus, Wis. He was called a second time to the Utica, N. Y., Church in 1852, and was there until 1855, when he started for this place, but he was persuaded to labor in the Racine Church from Oct. 7, 1855, until May, 1857, where he did excellent work. He labored as shepherd of Bethesda Church from this time until the end of 1879, when he moved to Randolph, Wis. There in 1880 he married Mrs. Jane Williams and one daughter was born to him, Eleanor, who is still with the widow in Randolph. He died in assurance Jan. 15, 1892; and he was buried near Bethesda Church.

Mr. Foulkes was an unusual man. As to his body, he was well formed and proportioned; his height average, but his head wide and his countenance determined; his clothing and his carriage proper; his voice beautiful and powerful, and his delivery clear. As to his mind, though limited in knowledge, he was a good reasoner and a lecturer of the first order. And as to his spirit he was full of the faith of the Gospel, love of the truth and burning zeal of the ministry. He was in the front rank of the ministers of the state and the denomination in America for over forty years. The moral and religious aspect of these counties will be better for many generations because of this good man, and others who labored with him to establish lofty principles in our midst. With propriety there was put on his gravestone:

"Milwr da i Iesu Grist"

(A good soldier of Jesus Christ).

REV. JOHN E. WILLIAMS.—Here is another of the strong ones of the ministry in the early period of these counties. He was born in "y Foel" (the bald), a farm near Peniel Church, Llanrhaiadr county, Denbighshire,

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Wales, in the year 1816, a son of Edward and Margaret Williams. His parents moved to the Garnedd-isaf (lower Garnedd) in the same community; and again to Waen-Segrwyd, where he married in 1840 and dwelt until his emigration to America in the summer of 1850. He settled on a farm called "y Garnedd," on Section 36, town of Utica, he and his wife, with his two children, and the old gentleman, his father. His wife and children died immediately after his arrival; but his father lived for a time longer. In the following year he married Hannah, daughter of Hugh Roberts and sister of Rev. Thomas H. Roberts, Proscairon, Cambria, Wis. There were born to them a family of children healthy in appearance: Robert, a promising young man who started to preach, but who died; Thomas, who married Dorothy, daughter of James Lloyd, but who died Nov. 8, 1889, leaving his widow and children—John, Irwin and Maud, in Sykeston, North Dakota; Edward, who was a student at Ripon College, with his mind on the ministry, but who died Oct. 15, 1879; John C., married to Eleanor, daughter of W. H. Jones (61, page 57); Mary Gwennie, married to Richard J. Jones (page 84), in Escanaba, Mich., with two desirable children; Margaret, who died as a girl before maturity; and Hannah, who died as a tender young girl. "These all died in faith," and to them without doubt to die was gain. The two that remain, the son and daughter, are kindly, virtuous and real religious people.

Mr. Williams began preaching in 1852. He had been chosen a deacon when about 21; and there was much talk in Wales about his starting to preach. He became a member of the Synod (Gymanfa) in 1854 and was ordained by it in June, 1856, when the Rev. Griffith Roberts spoke on the Nature of the Church and the Rev. Wm. J. Jones, "Llanllyfni," gave the Charge. He visited Wales in 1870, to improve his health and to revive his spirit. He was troubled with inflammation of the stomach and died Sept. 15, 1872, when 56 years old. The memorial sermon for him was delivered by the Rev. Rees Evans on Heb. 2:4. His wife died March 23, 1882, when 52 years old, a woman of able mind and very faithful in the church.

Mr. Williams had been brought up by a very religious mother and had received more education than many of his contemporaries. A sermon by the Rev. John Phillips, Bangor, affected his mind greatly, causing him to dedicate himself body and soul to the Saviour. He fought a good fight to keep this covenant to the end. He would have some wonderfully powerful services—though at other times less successful. He was especially earnest and effective in prayer; and he was enjoyed by all the saints in the religious fellowship gathering because of his extraordinary personal experiences of the work of God's spirit. His sermon on Ps. 50:5, "Gather my saints together unto me, that have made a covenant with me by sacrifice" is still talked about. His last sermon, too, despite his illness, was powerful—on Romans 5:8, "But God commendeth his love toward us; in that while we were yet sinners Christ died for us." When he died it was felt that "a great prince and a great man in Israel" had left us.

REV. DAVID R. JONES.—There is a close relationship between this brother and the beginning of Salem Church, Oshkosh. He is a son of

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Robert and Catherine Jones, Henllan, Denbighshire, Wales, where he was born March 31, 1829. He united with the church in Waen, Bodfarri, the end of the summer of 1847, when 18 years old. He came to America and to Oshkosh, April, 1850, when 21 years old, and went to work with Amos Gallup, two miles south of the city. He was in the Settlement the following winter, and in the day school there (see page 76). He was also with John Edwards, Rosendale, and others for some years. He was in Oshkosh when Salem Church was formed in the summer of 1855 and was chosen a deacon for it, with Ebenezer Watts. It was organized in the home of Mr. Watts by the Reverends Thomas H. Roberts and John E. Williams, and the ordinance of baptism was administered at the first meeting. And it was in this church that Mr. Jones began to preach. Oct. 3, 1859, he married Margaret, daughter of the deacon, John Daniel, only sister of the Rev. John R. Daniel, and he moved to a farm near Lake Emily, Dodge County, where he still resides, with all abundance. His children are: Jane, the wife of John Jones, near Berea Church, Cambria; John D., owner of a farm near his father; Catherine, home; Susanna, a school-teacher; and Mary, a Senior Classical student at Ripon College. He was ordained in 1875. He is a tall, strong man, of ruddy countenance, with a tenor voice; possessing strong sense, with a gentle spirit without being servile. As a Christian, he is an "Israelite indeed," sincere in all that he does, liberal to the cause of Jesus Christ and faithful in every relationship. At times he has very delightful services; and when less lively, the purity of his character gives fragrance to his service. A picture of him is found in this book.

REV. JOHN K. ROBERTS.—See 18, pages 31-32, as to his parents. He was born in Flintshire, Wales, the son of Mrs. David Roberts, Peniel, by her first husband. He came to the Settlement in 1847, when a small boy. He is one of the first children of the Settlement, and always a good boy. He was at the College in Appleton getting his higher education, some years before beginning to preach, which he did about the year 1864. He was ordained to the full work of the ministry in a convention at Bethesda, June 10, 1874. He married Ruth, only daughter of deacon Ebenezer Jones, Lake Emily, Dec. 8, 1872. He labored in Peniel Church, near which he owned a rich farm, until the spring of 1893, when he moved to shepherd the Spain, So. Dakota, church. One son was born to him, David Kendrick, who is now going through a course of education at Ripon College. His silver wedding anniversary was celebrated Dec. 8, 1897—before this part was printed. Brother William Ap-Williams indited the following to him:

"Ioan K, yr un cywir-weinidog
Da'i nodwedd a berchir,
A'i briod-o glod wiw glir,
Hael eu bryd ail briodir.

Egwyl o bum-ar-hugain-o flwyddi,
Fawl addas sy'n adsain
Mor wastad bu rhodiad y rhai'n,
Heb achos i neb ochain.

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Rhif y gwlith o fendithion-ddylno
'R ddau luniaidd a ffyddlon;
Y gwys a ddelo'n gyson
I ben y daith, heb un donn."

REV. THOMAS H. JONES.—He came with his young family from Liverpool to the City of Oshkosh in 1866 (see 14, page 68). He began to preach about the year 1868; and he moved to shepherd the churches of Ixonia and Watertown about the year 1873, and he was ordained soon after that. He moved before long to the city of Racine, where he preached to the Welsh and to the English occasionally. He united with the English after some years and shepherded churches in Missouri and Kansas.

This brother possesses excellent talents, having had much education, an unsullied religious man, eloquent and full of spiritual warmth. His ministry was enjoyed in an exceptional way by the churches. We have often grieved over his ever leaving these counties.

REV. THOMAS J. DAVIES.—He was a son of William Davies, Berlin, who was a singer of note and the composer of several good tunes. He married Annie, the daughter of Ebenezer J. Davies, Wild Rose, when quite young. He had the desire to preach since he was young, but he was not passed by the presbytery until Sept., 1872. In April, 1875, a large part of the city of Oshkosh was burned and he, by venturing too much, was burned so that he died in a few hours—to the general grief.

He was a gentle and meek man, a pure and peaceable friend, and faithful with all the meetings of the church. His wife, who had married, the second time, David Evans, Berlin, died June 1, 1894, in full assurance of faith. His children are: Edith, the wife of John Roberts, Spokane, Wash.; Arthur, in Wild Rose; Gertrude, the wife of Thomas Davies, Wild Rose; and Myrvin, who has started to preach and is in Ripon College.

REV. WILLIAM FOULKES, D.D.—See 3, pages 32 and 110. He is a son of the Rev. Thomas Foulkes and one of the children of the Settlement, and he preached his first sermons in Bethesda Church and the Welsh churches of these parts. We had no education fund at that time and, rather than depend on his father, he united with the Presbyterians, with whom he has been a successful minister. He graduated a B.A. from Ripon College in 1873; and he finished a theological course in Lane Seminary, Cincinnati, Ohio, in May, 1876. He married Harriet Johnson, Fond du Lac, the same year, who graduated from Ripon College the same time as he. She died in 1892, leaving one son, William, who graduates this year from Emporia College and is starting to preach; and one daughter, Faith E., a newborn babe. His fields of labor are: Quincy, Mich.; Fostoria, Ohio; and now Salina, Kansas. When on visits he still preaches in Welsh in his old community, where he is very acceptable.

REV. JOHN S. THOMAS.—He was a member of Salem, Oshkosh, when he began to preach and it was that church that commended him to the presbytery. He is a son of Robert and Elizabeth Thomas and a grandson of John Edwards, Bryn-goleu, and on his father's side is of the tribe of "the Charleses of Anglesey." He has spent his time as a preacher

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until now with the Presbyterians; and at present he is serving in the city of Minneapolis. He is nevertheless eloquent in Welsh too.

REV. DAVID EDWARD EVANS, B.A.—He is a son of David S. and Elizabeth Evans (see 5, page 35); and was born March 1, 1855. After finishing the Jackson School he went to the high school of the city of Oshkosh, and then to Ripon College, where he graduated a B.A. with honor in June, 1877. After serving as a teacher for a time he took a theological course at Lane Seminary, Cincinnati, Ohio; and he was ordained to the work of the ministry with the Presbyterians April 13, 1882. He was married Oct. 11, 1882, to Margaret, only daughter of David E. Evans, "canwr" (singer). (See 1, page 27.) His children are: David Wynn, who died Aug. 16, 1884, when 13 months old; Elizabeth, who is 11 years old; and Lillian, who is 6 years old. He served churches in Jackson County, Ohio, 2 years; then the Kilbourn City, Wis., church 3½ years; the Litchfield, Minn., Church 2 years; and from the year 1892 to the present he has been the shepherd of the House of Faith Church in Minneapolis. There is a general fondness among us for this brother and his virtuous wife. It is difficult to conceive of a family more dear and useful. He had the delightful privilege of receiving hundreds into the church of Jesus Christ on profession of faith in him.

REV. JOHN R. JONES.—He came to minister in Bethesda Church in Dec., 1881, and was there until Dec., 1890—a period of 9 years. He is a son of Owen G. and Ellen Jones, Welsh Prairie, Columbia County, Wis. His father was a man from Anglesey—a cousin of the Rev. W. Griffiths, Holyhead, of reputation with the Congregationalists. His mother was a woman from Arvon—a daughter of John Roberts, Hendref, a deacon in Dolyddelen, skilled in making orderly arrangements. "Hendref" has followed the family to America, like a coat-of-arms. He came with his family from Hendref-isaf (lower Hendref), Dolyddelen, in the spring of 1847, to reside on a farm in Welsh Prairie. He married Margaret, the daughter of John W. and Elizabeth Jones, "Ty'n-llwyn" (House in the grove), of the same vicinity, Feb. 12, 1870, hoping by taking her to famous physicians in the East to stop the ravages of her consumption; but she died July 29th the same year, before reaching 20. In about 20 years he married Catherine, daughter of the Rev. John J. Roberts, Columbus.

Since boyhood he has been full of intellectual energy; and underneath an abundance of humorous cheerfulness he carries serious and earnest religious thoughts. He learned with ease in the Sunday School and in the day schools. He began to compose poetry, throwing his energy into literature ancient and modern, until his spirit was saturated in poetry of a high order. He became a bard of note, without being second to anyone anywhere in composition. He won prizes for odes (awdlau) and metres (pryddestau) and the like in the Newburgh, Ohio, Eisteddfod July 4, 1864; in Hydeville, Vt., Dec. 25, 1864; in 1865 and in 1866 in Schuylkill, Pa., in Belleville, Pa., in 1866; in Portage, Wis., in 1868; in Cambria, Wis., in 1870; the chair in Hyde Park, Pa., in 1871; and a multitude of other prizes for distiches (englynion). He wrote much

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for the Welsh newspapers and magazines through the years on matters of interest and edification.

He is a temperance man of principle and energy. He labored prominently with the Good Templars in 1875-77. He backed up the effort of the Temperance Crusade in words and writings; and likewise he devotes his whole energy to Prohibition. He is more enlightened possibly than all but a few in the land as to the concerns and plans of temperance reform. He was chosen a deacon in Jerusalem Church, his home, when quite young. He began to preach in the spring of 1875 and was received as a preacher by the presbytery in Cambria Nov. 17, 1875. He was received into the Synod June 13, 1878, and he was ordained at the Bethel Convention June 8, 1881. He was called to shepherd three of the churches of the Columbus, Wis., locality and he began his labor in Jan., 1891, where he is at present. He has been the statistician of the Synod from 1874 to 1880. In 1885 he wrote the biography of the late Rees Evans as chapters in the *Cyfaill* (Friend); a biography of the Rev. David Pugh in the same manner in 1888 and of the Rev. John J. Roberts in 1892. He was chosen secretary of the Presbytery in 1887, the secretary of the Wisconsin Synod in 1890 and secretary of the General Synod in 1892; and he is serving in the first two offices now.

These things do not include all of his work outside of the ministry, but they are sufficient to indicate his industry and his usefulness. And since he is yet but in the midst of his freshness, much is expected of him in the future. Directness of purpose and faithful work give additional value to all his accomplishments. We hope the Head of the Church will keep him on the field for many years. A picture of him will be found in this book.

REV. THOMAS J. FOULKES, JR.—He is a son of the first minister of Bethesda Church, where he was raised to maturity. Besides being younger than his brother William he was slower starting to preach. He was in the western part of the state and a member of the English Methodist Episcopal Church when he entered the ministry; and so he has worked with them to the present, and acceptably too. The ministers of this denomination have no one home more than another, since they are under the necessity of moving. The brother married fortunately the daughter of a minister of the same denomination and he has attractive children. He preaches in Welsh when visiting us—he preached in the Waukesha Convention in 1897. His heart clings closely to us, and ours likewise to him.

REV. THOMAS JOHN JONES, M.A., Ph.D.—He is a son of deacon Edward Jones and his wife Mary Rhyd-y-cilgwyn, near Ruthin, Wales, and came to the city of Oshkosh in the spring of 1882, when 21 years old. He began to preach there in 1884; he graduated from Ripon College in 1888; and from Union Seminary and the University of the City of New York in 1891. He was ordained in the Columbus Convention June 10, 1891, and he was set apart as a missionary from us to India at the same time. A farewell meeting was held for him in Salem Church, Oshkosh, Sept. 22, and another in Liverpool by the denomination in Wales the following November. He reached Sylhet, Assam, India, the beginning

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of 1892; and he soon started a new station in Silchar, the same province, where he has been especially successful. He married Elizabeth Williams in Calcutta, who had already been a missionary in Khassia, and of whom two children were born to him. Through him the first missionary work on a foreign field was done directly by the Welsh churches in America. He is a learned man and wholly devoted to the work; and has thereby made a large place for himself in the churches.

REV. OWEN O. JONES, "Hendref."—He started to preach in Bethesda Church in 1886 and was ordained in 1889—before the "five years," since he was to labor in Plana, So. Dakota. He is a brother of the Rev. John R. Jones, but younger. He too is fond of handling poetic verses, but without devoting himself so much to literature. He came from Plana to shepherd the churches of Ixonia and Watertown; and recently he went to shepherd the churches of Jerusalem and Bethania, Waukesha. He married Jennie Williams (see 58, paragraph 2, page 56). Besides being a likeable preacher, he is also a kindly man and a true friend. He was chosen, this summer, moderator of the state Synod, an honor due him because of his faithfulness with the statistics and other parts of the work of the denomination.

REV. HUGH OWENS.—He is a son of the faithful deacon, Hugh Owens, Bethesda (see page 34 concerning his parents, his wife and his children). He started to preach in 1892 and was ordained in the Cambria Convention June 9, 1897. He was called to shepherd Barneveld, Iowa County, Wis., Church, where he labors with fidelity and success. He is a thoughtful and wise man and loves the success of the cause in all its parts with all purity. He is also skilled in music, the work of the Sunday School, temperance and missionary societies, so that, putting all things together, it is felt that his value in public circles is very great.

HUGH W. GRIFFITH.—He was born on Glanynys farm, Edeyrn County, Carnarvonshire, Wales, the youngest child of William and Catherine Griffiths. His brother, Humphrey W., is a minister of the denomination in Cincinnati, Ohio; and another brother of his, Richard P., serves Cwmystwyth Church, Cardiganshire, Wales.

He learned granite quarry work and became a set-stone mason when quite young. To follow this calling he came to Utley, Green Lake County, Wis., the beginning of summer, 1888; and after this, the end of the summer, he went to Dell Rapids, So. Dakota. He went to Ripon College at the end of 1889. Since the quarries were at that time closing up one after another, he worked in various places—Pike, Marinette County, Wis.; Dell Rapids the second time; and East Sioux Falls, So. Dakota. He came to Oshkosh about March, 1891, and became a member of Salem Church, where he is still a member; and he went to the Normal School there. He went to Ripon College the second time the winter of 1892, to graduate a B.A. in June, 1898.

When a lad in the quarry he attracted attention as one with the fear of God in his heart. While in Dell Rapids the first time he was persuaded by David Griffiths, a deacon with the Congregationalists, and David Thomas, a deacon with the Methodists, to say a word in the Welsh prayer

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meetings held there. Blasphemous sins were raising their heads, and his first text was, "There shall be no peace, saith my God, to the wicked." Isa. 57:21. When in Ripon College in 1889 he was urged the second time to start preaching by deacon Richard Owen, Utley. He ventured to say a little to the Welsh there on the word, "The judgment was set, and the books were opened." He was in great fear of going into the ministry without being called by God. He corresponded all this time with the minister of the Oshkosh Church. The church of this place brought him to the attention of the Presbytery in May, 1891. Messengers were sent to the church in the summer and his case was discussed in the September meeting. He was turned over to the examiners for the last meeting of the year; and he was received as a preacher on probation in the city of Columbus Nov. 19, 1891. One of the examiners remarked at the time, "I believe we can entrust the Gospel to him." In a year he was accepted as a regular preacher. Christmas, 1894, he was elected president of the Christian Endeavor Convention of Wisconsin and Illinois; he was re-elected Christmas, 1895; and he was chosen the third time Christmas, 1896. Though tied down with his education at Ripon, he has still done a great work in the churches of that section and in conjunction with the Endeavor movement. It is hoped to see him as a good soldier for Jesus Christ with the Welsh contingent for many years and that he may receive the victor's crown when "the books are opened."

REV. RICHARD FOULK JONES.—This brother was born in Llanbedr, Dyffryn Dudwy, Merionethshire, Wales, the twelfth child of Richard and Sarah Jones. The mothers of the Reverends John Jones, Tal-sarn, Cadwaladr Owen and his grandfather were cousins. His mother was the daughter of the Rev. Foulk Evans—an uncle—his father's brother—of the Rev. Thomas Foulkes. He was reared very religiously with the Calvinistic Methodists. He came to America in 1851 to Remsen, N. Y., where he worked as a carpenter. He was married there to Elizabeth, daughter of Hugh and Ellen Jones, by the Rev. John Hughes, Marcy, father of Rev. D. Hughes, Los Angeles. His brother, Rev. Evan Foulk Jones (who died in Llansantffraid, Glan Conwy, Wales, July 31, 1896) had started to preach in Pennsylvania; and he too started to preach in Constableville in 1858; and he was ordained in 1867 when he shepherded the Cattaraugus, N. Y., Church. Another brother of his, David Foulk Jones, was an excellent minister in Wisconsin and Minnesota. And he was also called to shepherd the church of Mankato and vicinity in 1872. He visited Wales in 1881. He shepherded the Hyde Park, Pa., Church from 1882 on for ten years. When there his wife died and she was buried near Mankato. He was called to shepherd Bethesda Church Jan., 1892. His oldest children are in Minnesota and his youngest daughter, Elizabeth, is the wife of Avery Morgan (see 39, paragraph 2, page 52). He married Mary, daughter of John Edwards, Bryngoleu, May 4, 1893, who cares tenderly for him.

He came to this community with the "fulness of the blessing of the Gospel of peace." He had the privilege of receiving a large number of disobedient old hearers of the Gospel into church communion. So his coming to us was blessed. He is a man of strong mind, tender affections and much better informed than many suppose. His richness is hidden by

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the "garment of camel's hair and the leathern girdle." He is a valuable factor in the cause of Christ in every circle of it. It is true the King did without him for a long time, but we believe that his history from now on forever will be that "the Lord hath need of him."

ROBERT HENRY JONES.—He is a son of Henry and Anne Jones, Pen-y-groes, Llanllyfni, Arvon, Wales. He came to America in March, 1890, to the city of Chicago and after that to Minneapolis the same year. He was brought up a slate quarryman. He received an education in the British School; in the Clynog Grammar School; in Macalester College, St. Paul; and he will be graduating a B.A. from Ripon College, Wis., next June. He started to preach in Minneapolis Sept. 11, 1892, and was received as a regular preacher the next summer. He came to stay in Wisconsin in Sept., 1895, to study at Ripon College. In time he put his letter in Salem Church, Oshkosh, and he was received as a member of the Presbytery. This young brother is one of the most likeable ministers of our state and will probably do a great work with the Gospel.

REV. DAVID DAVIES, D.D.—(The Committee appointed the Rev. John R. Jones to write a few notes about the Editor of the book, which are as follows): As a man of influence, who spent about 32 years in the Oshkosh vicinity and won for himself a position of distinction in the kingdom of Christ the Rev. David Davies deserves a special place among the ministers of the locality. He was born May 2, 1845, in the Prion neighborhood, near Denbigh, North Wales. He is a son of Ioan and Elizabeth Davies (3, page 67), of the place mentioned, one of seven brothers, all living in America, and two of them deacons with the Calvinistic Methodists. There was a deep impression of the claims of Christ in his heart since he was a child. He felt an inclination to undertake the work of the ministry before he was 13; and he received encouragement to do this in Wales from the best man in his church. He delayed at that time because he did not consider he had had preparation worthy of the honored calling.

In 1865 he emigrated with his parents to America, settling near Oshkosh. He followed the carpenter's trade for some years, with devotion and skill; yet with his mind on the ministry all the time. He began his educational course in Ripon College in January, 1868; but he could attend only irregularly at first. In June, 1877, he won the degree of B.A. with honors. He then spent a year in Lane Seminary and received a certificate of high grades in 11 out of 14 studies in the theological course. He received the degree of M.A. from Ripon in June, 1887, when he delivered an able and acceptable address there. In 1898 the same college honored itself by honoring him with the degree of D.D.

He started to preach in Bethesda in October, 1871, the same time as his friend William Foulkes, D.D., who today stands among the leading Presbyterian ministers in Kansas. May 21, 1872 the Rev. Rees Evans and Mr. John E. Jenkins were appointed to take the vote on his case as a candidate, which was wholly favorable. In Bethesda Sept. 24th that year he and the late Thomas J. Davies were received into the Presbytery as preachers. At a Convention in Peniel June 13, 1878, he and Rev. John R. Jones were received as preachers into that circle.

He began his pastoral work in the Oshkosh Church in March, 1877,

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before finishing his term in the college. On his departure from the theological school he undertook the work fully. He preached in the Convention in Dodgeville Oct., 1878, for the first time. He married Jeanette A. Jones, daughter of E. T. Jones, June 25, 1878. He was ordained in Racine June 11, 1879 the same time as the Rev. John T. Morris. Nov. 30, 1885 he had the misfortune of losing his wife, when he had two small boys to look after. A little after two years later he was married the second time, to Mary Jones, a daughter of Mr. and Mrs. John D. Jones, in whom he found a faithful wife and a tender mother to look after his children.

By this time he has attained a high level in the ministry and stands in the front rank of the preachers of his denomination in the state and the whole country. Although he is slender and feeble in appearance in the outer man, he possesses a giant mind, full of energy and fruitfulness. While he could venture before an audience without preparatory labor with greater safety than a thousand, he has been in the habit of spending and being spent in toil to make his sermons the best he could. On the platform, when the wind is with him, he sweeps everything before him—between his gift of delivery, the richness and novelty of his ideas and the reverent warmth of his anointed spirit. For industry, there is not his like; he never had the misfortune, like many, of neglecting anything entrusted to him. If he has any disadvantage at all, it is his readiness to render the service for which others should be responsible, thus burdening himself excessively. He has by this time been called to fill every place of trust in the Synod, and in it all has proven his skill and fidelity. May his bow remain strong for many years yet, to win more important victories soon for religion and every virtue. When the time comes for him to lay aside his armor, at the Master's will, may that be the prelude to the enjoyment in the eternal kingdom of the Lord, in the presence of His glory.

THE FOLLOWING GREETING TO MRS. JANE MOSES SHOULD
HAVE APPEARED ON PAGE 83.

"Ar lyfrau'r nefoedd, tybed y ceir hanes
Am wraig gywirach na'r chwaer, Jane Moses?
Pwy yn barotach, gyda'i phwrs a'i chalon,
I leddfu'r loes a throi y groes yn goron?
Erys ei henw teg yn fendigedig
Tra cura mor ar draethau yr Amerig—
Fel un a fagodd dri o'r meibion dewraf
A gariodd gleddyf dros eu gwlad hawddgaraf.

Do, bu llem ddager angau'n treiddio'i chalon,
Gan ddwyn o'i mynwes blant a phriod ffyddlon;
Eto cadernid iddi fu y Fraich dragwyddol,
A'i chymorth parod fu y Meddyg nefol:
Ac er cael byw bron bedwar ugain mlynedd,
Ddydd yr "Aduniad" teimlai pawb edmygedd,
Wrth syllu arni—fel y ddolen gydiol
O'r hen sefydlwyr gyda'r to presenol.

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Pan farna Duw yn ddoeth ei galw adref,
I'w wlad ei hunan—i dawelwch gwiw-nef,
Eiddunir iddi nawnddydd teg a hyfryd
Wrth groesi'r afon i berffeithiach fywyd:
Daw i'w chyfarfod lengau o angylion,
Yn dwyn y delyn ac yn cario'r goron
Sy'n nghadw iddi er's blynyddau meithion,
Mewn blychau aur, yn mhalas Brenin Seion."

David Evans.

The Story of the Churches of the Oshkosh, Wisconsin, Welsh Settlement and Vicinity from 1897 to 1947

REV. D. KENDRICK ROBERTS, D.D.

As a descendant of one of the pioneer families that established homes here in the early days. I have always been interested in the welfare of the folks that lived in this community. My parents, Rev. and Mrs. John K. Roberts, moved from the Peniel parish to South Dakota in 1893. During that time, while living away, I have kept in touch through occasional visits, have preached at different times in the churches, officiated at funerals of boyhood friends and have spoken on many different occasions. But, when it comes to having official and correct data on the work of the churches during that time, I find that I must depend almost entirely on others, particularly those who have continued to live in the community and have been associated with the church life of the community. Many families have all moved away, with no descendant living in the settlement now. Homes have been sold to people of other nationalities who had other church affiliations. Others have intermarried with those of other faiths, which has affected the life of these established churches.

I have found all whom I have corresponded with in seeking information most enthusiastic and ready to give of their personal knowledge; but in some cases the church records were not available, especially of those organizations that have become extinct in the meantime, and the information they could give was meager and carried no authority but that of their own memories.

PENIEL AND BETHESDA

The Peniel and Bethesda Churches are the only ones that are alive today. Fifty years ago five churches were most active, in addition to an influential Welsh church in the city of Oshkosh and at least one small church in Neenah. Mrs. Alonzo B. Miller and Moses Morgan have been most loyal and faithful in the work of the church during the years, both of whom are descendants of families that were pillars in the churches. It can be said of them truly:

"I love thy Kingdom, Lord,
The house of thine abode
The Church our blest Redeemer saved,
With His own precious blood."

THE STORY OF THE CHURCHES OF THE WELSH SETTLEMENT

They say that at the time of the Jubilee in 1897 Bethesda Church was under the pastorate of Rev. Richard F. Jones ("Richard F.," as he was spoken of by his parishoners). A mighty man in the pulpit, he always carried a strong influence for God and for good. He had a sense of humor and at times was most entertaining in the pulpit, but at the same time reverent and dignified. He would make people laugh, even at funerals, which was very unusual for the Welsh, for they have always been known as serious minded folks, especially so, in their religious practices. He served the Peniel and Bethesda churches from 1892 to 1899. He was succeeded by Rev. Hugh C. Griffith, a meditative, thoughtful preacher, full of surprises, and most courageous in his utterances and dealings. He was pastor of both churches for 6 or 7 years. He was followed by Rev. Humphrey Griffith, who ministered faithfully until the fall of 1911. Then came Rev. E. E. Goodwin, a most versatile man, an entertaining speaker and a good pastor. He stayed but a short time, leaving for Wales. The next established pastor was Rev. W. Trevor Williams, who came here from Venedocia, Ohio, with his family. He served the community well for a number of years. He was the pastor at the time of the 75th anniversary in 1922. He received a call from Salem Church, Long Creek, Iowa, and moved there in 1924.

In 1926, Rev. R. Lewis Jones supplied during the summer months and the Rev. J. G. Williams, pastor of Salem Church, Oshkosh, conducted services many Sundays during 1927, 1928, 1929. Rev. E. W. Griffith served both Peniel and Bethesda during 1931-1933. For a number of years the Rev. B. J. Dickvos, pastor of the Evangelical Church of Ripon, ministered at the Peniel Church, coming on Sunday afternoons. In 1937 Rev. James Daum, pastor of the First Presbyterian Church of Oshkosh, began preaching alternate Sundays at Bethesda and continues to do so to the time of this writing. Since 1940 Peniel Church has had no regular pastor, but Sunday School has been conducted regularly every Sunday morning with preaching every other Sunday afternoon. Rev. W. T. Williams, Wild Rose, has acted as Moderator, and has served communion from time to time. Among the supply preachers have been Reverends Trevor Williams, W. C. Rowlands, E. Edwin Jones, E. W. Griffith, Robert Henry Jones and other ministers from the neighboring towns.

ZOAR

Zoar Congregational Church was organized in 1851. In 1893 the Rev. T. Z. Evans, then a young man, was called as pastor of this church. He ministered also to a church in Berlin, preaching every other Sunday in each place. He was pastor of the Zoar Church for 22 years and later during his retirement supplied the church from time to time. The Rev. Wm. Reese Dixon of Oshkosh ministered here 1924-1925. Rev. Trevor Williams, Rev. J. G. Williams and others supplied the pulpit. Rev. T. Z. Evans preached the last sermon in Zoar Church June 9, 1929. The church has been used as a chapel for funeral services of late years. Mrs. Mary Davis Mathis, daughter of Mr. and Mrs. David Davis and granddaughter of John E. Davis, who donated the land for both the Zoar Church and the cemetery, writes an interesting note. She says, "Zoar Church was the first church in the settlement to organize a Ladies Aid

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Society. Mrs. Avery Morgan (daughter of Rev. Richard F. Jones) and Mrs. David J. Davis (Crydd) one day hitched the old grey mare to the buggy and called on all the ladies of the Zoar Church. A large percentage were willing to help organize this Ladies Aid Society, and up to this day they have a fund which is used for taxes and other things around the church." The cemetery, which is under a separate organization from the church, has been used largely by the parishoners of the Peniel Church also, and by many others living in the community. The Zoar Cemetery Perpetual Care Association has the following officers at present: President, George Manuel; Secretary, John Phillips; Treasurer, Mrs. Mary Davis Mathis. It might be said also in this connection that Rev. T. Z. Evans, the beloved pastor of this church for so many years, together with his wife (Phoebe Williams) are buried in this cemetery. Such was Mr. Evans' request.

BETHEL CHURCH (WESLEYAN)

I am indebted for the following items to Mrs. Mabel Price Kuske, daughter of Rev. and Mrs. David Price, who were for many years pillars in this church. She writes, "The Rev. E. G. Roberts was pastor in 1897, the year of the 50th Anniversary. He was followed by Rev. Vincent Jones, who after two or three years left for Cincinnati. Rev. H. P. Morgan followed him, when the church united with the Zion congregation. He resigned in 1905 and moved to Minneapolis. The following ministers supplied the pulpit after the removal of Rev. Mr. Morgan: Reverends Allen, Jaquith, Horton and Weise. During Rev. Weise's ministry the church united with the Tenth St. Church, Oshkosh, Zion Church having been closed. The church closed its doors during Rev. Weise's ministry; the exact date of closing is not known, sometime before 1927. Sometime in 1928 the building was sold by the Methodist Conference to the Pentecostal people."

NEENAH

The two Welsh churches in Neenah were always very closely associated with the churches in the Welsh Settlement, joining in Sunday School Rallies, Musical Festivals, Preaching Conventions, etc.

Owen W. Jones has made inquiry into the time of the dissolutions of these churches and finds that for a number of years the two small groups had been worshiping together. It was in August, 1906, that Mr. Gittins and Wm. Price, both of whom had been active in support of the Welsh churches, joined the First Presbyterian Church of Neenah. Mr. Jones writes, "I do remember that the Rev. J. R. Johns of Randolph was here, closing up the business end of it; and the Welsh sold the church property." That was some time in 1905 or 1906.

SALEM, OSHKOSH

As to the last chapter in the history of the Salem Church of the city of Oshkosh, Miss Amy E. Davies, daughter of Dr. David Davies, pastor of the church for 24 years, has made a careful survey of the records of the church and writes as follows:

"The history of Salem Church covers a period of 78 years, from

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1855 to 1933. The church was never a large one, but it grew from its original 20 members to over a hundred members. Membership was at its highest in many years in 1902, the year it lost its pastor, Dr. David Davies. Only once after that did it reach as high an enrollment. That was in 1920 when there were 111. In the last 35 years its average membership was 92; but in the years 1911-1913 it went as low as 78, which was the lowest until the year before it closed, when there were 77.

"It is remarkable that so small a congregation could build and maintain as large and comfortable a church building as they did, paying approximately \$10,000 for the building and lot. They were proud of its location, in the center of the town, convenient for those who lived on the south side of the river, as well as those on the north side. One drawback existed. Parts of many a fervent prayer were lost, as far as the congregation was concerned, because of the rumble of the freight trains on the "Soo" tracks. For a time the interest on their indebtedness was a drain on the church treasury. Finally on Oct. 3, 1899, they became debt free. Though this little church has contributed much to home and foreign missions and other good causes, it has never taken one cent from missions itself. Sometimes funds ran low and the congregations would become discouraged, then Mr. J. H. Williams, the secretary for 25 years, would use his gift for building morale. He would praise their past performance and assure them of his faith in the future. Then, with renewed courage, they adjusted their sails to the wind and sailed to calmer waters.

"From time to time a few improvements were made in the building. Electric lights took the place of gas lights. The basement was cemented and fitted for conveniences for holding church suppers. The platform where the choir sat was enlarged. The building still stands in good condition, but another denomination worships there. Some might wonder why a Welsh church was necessary in an English speaking country. In the early years there were many who, not being too familiar with the English language, would have drifted away from all church associations. What English they knew was the English of the market, not of the sanctuary. The Welsh hymns and verses gave them satisfaction not found in the English churches. So the church ministered unto them and kept them in the fold. As the years went by, less and less preaching was done in Welsh. For years only the morning service was conducted in the Welsh language. Still later on one service a month was in Welsh. It was a friendly church. It was one of the few churches in the city that held an evening service; so visitors were frequent. Some were drawn there by the music. The church must have contributed something worth while to the community. Through the years the congregation heard from its pulpit many of the best Welsh preachers of this country, and of Wales. These people drew from deep wells, and a spiritual life evolved that was high, effective and creative.

"The ministers that served as pastors are as follows: Rev. David Davies, D.D., 1878-1902; Rev. John Roberts, 1903-1904; Rev. Humphrey W. Griffiths, 1907-1914 (serving the country churches also); Rev. Edward Roberts, 1914-1916; Rev. G. J. Parry, 1917-1922; Rev. Jay G. Williams, 1926-1929; Rev. E. L. Griffith, 1931-1933.

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"It may be seen that there were several years when the church depended upon itinerant pastors. When no pastor was available, a prayer meeting was held on Sunday mornings. It was customary to give the pastor a certain number of Sundays a month free, when they frequently exchanged pulpits with ministers from other Welsh communities.

"This church holds an unusual record for the number of its members who became ministers. Ten entered the ministry from this church: Rev. David R. Jones, Rev. Thomas H. Jones, Rev. Thomas J. Davies, Rev. David Davies, Rev. John Samson Thomas, Rev. Thomas John Jones (India), Rev. Hugh W. Griffith, Rev. Robert O. Williams, Rev. Howell D. Davies, Rev. John Rhys Roberts.

"Other ministers who were once members of Salem Church were: Rev. Robert Henry Jones, Rev. Daniel Thomas (while he resided in Fond du Lac), Rev. Richard W. Owen, Rev. Robert H. Owen, Rev. Edward H. Roberts (Dean of Princeton Theological Seminary).

"The organizations of the church were: the Sunday School, Christian Endeavor, Junior Endeavor, Dorcas Society, Women's Missionary Society, Men's Club. For many years the church held two mid-week services, prayer meeting on Wednesday evening and class meeting on Friday evening. About the year 1914 these were combined into one service on Wednesday evening except on the first Monday of the month, when the missionary prayer meeting was held. Some churches boast of the number of weddings held within their walls. This church had but one wedding in its entire history, that of Rev. R. O. Williams and Miss Katherine Williams.

"Those who have served as elders were: Ebenezer Watts, Rev. David R. Jones, John Jenkins, David J. Evans, John Gittins, Daniel Davies, David Roberts, John H. Williams, John Rowlands, Watkin V. Jones, Charles Jones, John Owens, Jeremy Davies.

"The church secretaries were Ebenezer Evans, Evan J. Jones (27 years), John H. Lloyd (1893-1897), John H. Williams (1898-1924), John E. Davies (1925-1926), Hugh E. Jones (1927-1931), Warren L. Wood (1932-1933).

"Those who served as church treasurers were: John Gittins, David Roberts (1894-1898), John R. Evans (1898-1913), John Rowlands (1914-1933).

"Some of the early song leaders have been mentioned on page 92. Later ones were Wm. N. Jones, Evan Vincent, R. G. Jones, David Clayton, John O. Jones, Prof. J. A. Breese. The organists were Elizabeth Jenkins, Mary Stevens, Ella Gittins, Ivor H. Davies, Bessie Davies, Jane Roberts, Mrs. Will Davies, Thomas O. Jones, Hannah Clayton."

BETHESDA

According to the historical volume published in 1897 (page 113) Bethesda Church was the first church building built in this community, and probably the first church built in Winnebago County. It was in September 1849. At that time, the church had about 20 members. The present church was built in 1856. Improvements have been made from time to time. The Parsonage was built in 1875. At the time of the

WELSH CEMETERIES AND BURIAL OF THE DEAD

Jubilee in 1897 the Rev. Richard F. Jones was pastor. He served also as pastor of Peniel Church. The membership of the church during his pastorate was 65. Emrys Jones, son of Oscar L. Jones, grandson of Evan T. Jones, Bryn Melyn, one of the pioneer families, has kindly searched what records of the Bethesda Church could be found and has given us the following data:

Pastors of the Bethesda Church: Rev. Richard F. Jones, 1893-1900; Rev. Hugh C. Griffith, 1903-1906; Rev. Humphrey Griffith,, 1907-1911; Rev. E. E. Goodwin, 1913-1916; Rev. Trevor Williams, 1918-1924; Rev. Jay G. Williams, 1928-1929; Rev. E. W. Griffiths, 1931-1934; Rev. Mr. Homiston, 1934-1935; Rev. James A. Daum, 1937 to the present time.

Many of the ministers of the Presbyterians and those from the surrounding village supplied the church when it was without a pastor, among whom are mentioned Reverends John R. Jones, John O. Parry, Wm. Matthews, O. O. Jones, Hugh Owen, W. T. Williams, Thos. Foulkes, W. Hiram Foulkes, D. Kendrick Roberts, Howell D. Davies, G. J. Parry, W. C. Rowlands, D. E. Evans and others.

Those who have served in this church as Elders: Hugh Owen, Rowland Davies, John Owen, Oscar L. Jones, David N. Lloyd, Chas. Jones, Jacob Davies, George Williams, Mrs. John Bucholtz.

Sunday School has been kept up regularly in this church, even when there was no regular preaching service. Young People's work has also been sustained. According to the present plans, the Centennial observances will be held in this church.

OTHER ACTIVITIES

The Bible Meeting has been a long established institution in this community. It used to be an annual affair held on New Years Day with all the churches participating. For the past few years it has been held on the first Sunday in November each year. The program consists of an address in the afternoon by an invited speaker, usually some recognized minister; in the evening a program by the youth and children largely. The offering is given to the work of the American Bible Society.

Another activity that has become more popular each year has been the Hymn Singing Festival (Gymanfa Ganu). Some years it is estimated that 300 and 400 people are in attendance at Peniel Church the last Sunday in August. It was organized in 1925 and has been held every year since. While it is arranged by the officers of Peniel Church, it is a community affair and attracts folks from many of the surrounding communities, even from Milwaukee, Racine, Chicago and other places. It is a day of song and fellowship, conducted in the spirit of praise and worship. Three sessions are held, morning, afternoon and evening. An outstanding song leader is invited to come and lead in the congregational singing. Quartets, Solos, etc, are interspersed. Among the leaders have been R. S. Parry and J. Llwyn Onn Williams.

Welsh Cemeteries and the Burial of the Dead

ZOAR CEMETERY

Mr. John E. Davies donated an acre of land for the church and

HISTORY OF THE WELSH

the cemetery, presumably in late 1850 or early 1851. The Zoar Cemetery Association was organized Nov. 23, 1923, with the following trustees: John Parry (chairman), William J. Jones (secretary), Daniel J. Davies, Thomas J. Davies, David J. Davis, Harry Hughes, Thomas N. Davis and Albert Roberts. Richard Jones, Samuel Hammond, Dan Roberts and Walter D. Lloyd were also present at the organization and influential. An unofficial organization was active for several years prior to this, however. The present trustees are: George W. Manuel (president), J. H. Phillips (secretary), Mrs. Mary Davis Mathis (treasurer), John Perry, Samuel Owens and Elmer Jones. Annual dues are \$2.00. Perpetual care is \$50.00.

BETHESDA CEMETERY

This dates back to 1850 at least, for David Jenkins, the second person to be buried there, died that year. The Bethesda Cemetery Association was organized July 31, 1923, with John O. Jones as president and Oscar L. Jones as secretary. Edward W. Jones was elected president in 1928 and served until his death in 1941, then W. J. Foulkes until his death in 1943 and Charles Reeves until 1946. O. L. Jones served as secretary until 1943, being succeeded by his son, Emyrys R. Jones. The present officers are: President, Edward Davies; Vice President, David E. Jones; Secretary-Treasurer, Emyrys R. Jones. The yearly assessments are \$1.50. Perpetual care is \$50.00.

SALEM CEMETERY

William Starkweather donated a half acre for a Baptist Church and cemetery in 1850. Mr. Albert Martin is president and Mr. Charles O'Harrow is secretary of the Salem Cemetery Association, which was organized in 1907. The annual dues are \$3.00. Perpetual care is \$50.00.

The Welsh Burial of Their Dead

REV. ALBERT H. GRIFFITH

In the old days the Welsh customarily built a brick and mortar vault, with rock slab cover. In this vault the rough-box was placed, and inside the rough-box the casket was placed, although in some burials only the rough-box was used to contain the casket. Perhaps expense had something to do with the matter.

It required considerable cooperation among the neighbors of the bereaved family to bury the dead in this way. One neighbor went to town for the bricks; another went to the quarry for the flat slab of rock for a cover; a third went for the sand and lime for the mortar. A mason also had to be secured. And all this had to be done hastily in a short time. Even in the severe cold weather of winter these brick and mortar vaults were made. Cement, steel and copper vaults have now been in use for some thirty years, with no rough-box.

The St. David's Society

MR. HUGH E. JONES, OSHKOSH

Meetings to commemorate the Patron Saint of Wales have been

THE ST. DAVID'S SOCIETY

held every year, with one exception, for the past twenty-eight years. These meetings were the outgrowth of the monthly literary meetings held during the winter in the Welsh Presbyterian Church on Light St., Oshkosh. During the winter of 1919 the social committee of the church decided to devote the March meeting to a program commemorating St. David.

Taking their cue from similar meetings in Milwaukee, Chicago, Philadelphia and elsewhere, they decided upon March 1 as the logical meeting date. However March 1 fell on Sunday that year; so the meeting was held on Saturday night, Feb. 28. The program was simple and planned on the order of the traditional Eisteddfod, in which competitive essays, talks, songs, etc. were given. The meeting was advertised in the other Welsh Churches and was well attended. General approval of the meeting was voiced and a permanent committee to plan and conduct the meetings was appointed. Mr. Luther Davies was appointed as Chairman and Mr. W. Jarmon Evans as the secretary. Later programs did not follow the competitive type, but programs consisting of singing, talks, readings and formal addresses were planned. On every program time was given for the bards or poets to read original poems.

Apparently, after trying out inexperienced speakers for the first year, the committee decided it was better to secure speakers who were trained, for the most part ministers. The Rev. D. Kendrick Roberts was the first invited outside speaker to come, in the year 1920. He was followed in later years by many others, among them Reverends Howell D. Davies, H. F. Williams, T. D. Williams, J. G. Williams, John C. Jones, W. C. Rowlands, Judge Gad Jones, J. Pugh Jones, Silas Evans, T. Parry Jones and several others.

Mr. Luther Davies acted as chairman until his death in 1928. Other chairmen have been Mr. John H. Williams, Mr. John Rowlands, Mr. Ellis Roberts, Mr. Bernard Williams and Mr. H. E. Jones. All the meetings were held in the Welsh Presbyterian Church in Oshkosh, until it closed in 1935. That year there was no meeting. However, in 1936 the meetings were resumed at the instigation of a new committee consisting of Ellis Roberts (chairman), W. Jarmon Evans, John Rowlands, Hugh E. Jones, J. A. Breese, Rees Edwards and O. R. Jones. The traditional programs were revived as far as possible, and were held as supper meetings in the First Congregational Church at Oshkosh. These later meetings have been attended by as many as 300 people in recent years. The programs of late have consisted of a song service, combined with a short address and social hour. The meetings have served well to gather many old Welsh friends together and are attended by people from afar. It gives the Welsh people a chance once again to gather together, sing some of the old familiar songs, and meet seldom seen old friends.

In the accounts of the brief but quite well-kept minutes of the meetings, one can find the names of the main speakers as well as the topics of their addresses. It is interesting to note the interest the Welshman has in his migration from Wales and the problems he has confronted in becoming a good citizen of his adopted land. Next to these problems, his interest lay in recollecting old times and people. After having had several lean years about the time the Welsh Presbyterian Church closed,

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interest has been well revived and the programs seem to carry on strongly without the support of the Welsh church. The records have been well kept.

The Druid Society

MISS ELEANOR JONES, OSHKOSH, SECRETARY

In August, 1939, a group of women who formerly lived in the Welsh Settlement met for a social afternoon at the home of Mrs. Lydia Reese to honor Mrs. Ethel Jones Howell of Seattle, Washington. At that time it was suggested that the group form a society. It was not until the following April that such an organization was formed. The name, Daughters of Druids, or Daughters of Welsh Pioneers, was adopted, but it has become more commonly known as The Druids.

Members of the society were to be the daughters of Welsh parents who had lived and worshiped in the Welsh Settlement. The purpose of the organization was to keep alive the spirit of friendliness, sincerity and cheer, so prevalent among our Welsh ancestors, to emulate their sterling qualities.

The Druids meet about six times a year. The membership is comprised of both active and honorary members, as many live in distant cities and cannot be present at the meetings. Through the efforts of the Sunshine Committee cheer is brought to the sick, to sorrow-stricken homes and to friends in distant places. During world war two donations were made to the Red Cross and to European Relief Centers.

The Seventy-Fifth Home Coming Anniversary July 2-4, 1922

On Sunday, July 2, 1922, at 10 A. M. Rev. H. D. Davies and Rev. William Foulkes preached in the Oshkosh Salem Church and Rev. D. E. Evans and Rev. D. Kendrick Roberts in Bethesda Church at Ring. At 2 P. M., in the tent near Bethesda Church Rev. Hugh Owen preached and Miss Elizabeth Evans of Japan gave a missionary address. At 7:30 P. M. Rev. H. D. Davies and Rev. William Foulkes spoke. Mr. Moses Morgan was song leader and Mrs. Roger Evans organist.

A special word of greeting was sent by Rev. William Hiram Foulkes, D.D., son of Rev. William Foulkes and grandson of Rev. Thomas Foulkes. Dr. Foulkes was later Moderator of the General Assembly of the Presbyterian Church U. S. A.

A touching poem was read by the Oshkosh bard, John Deiniol Jones, with nostalgic reference to the noble dead of the pioneer generation. This in Welsh.

Monday evening, July 3rd, Rev. William Foulkes spoke on "Our Heritage and Our Responsibility," telling how his father had come on foot from Prairieville (Waukesha) to the Settlement in 1848 and taking inventory of the debt owed to the fathers and mothers. He recounted

THE SEVENTY-FIFTH HOME COMING ANNIVERSARY

his parents' history briefly and told his own story, which included teaching the Hawley School, when Mr. Watkin V. Jones, secretary of the Home Coming Association, was one of his pupils, and also pastoral service in Michigan, Ohio and Kansas. He recalled the courage of the pioneers in the ox team days, with the fear of wild beasts and Indians in their hearts, how these pioneers were God fearing and Bible following, laying great stress on character and good citizenship, taking out their naturalization papers and serving in the Civil War. They were deeply religious, one church multiplying seven fold, with a Great Revival in 1860, when there were even remarkable children's meetings. Dr. Foulkes paid tribute to the old Welsh Sabbath School, attended by all ages and ultimately producing not a few ministers, missionaries and other Christian workers, giving instances. He closed by saying that while the pioneers had their trials and disappointments they were also "a happy race," happy because they possessed treasures higher than material ones. And he appealed to all to hand down this goodly heritage to posterity.

Tuesday morning, July 4th, the speaker was Rev. D. Kendrick Roberts of Racine, Wis. Having been asked to speak on some of the characters of the community, he took as his theme a Composite Character that embodied the leading traits and characteristics of the early pioneers, starting this "composite" individual in the days before the Norman conquest and bringing him as an immigrant to America. The Welsh pioneer was "not generally large physically," but strong nevertheless. Intellectually, their education was largely in the school of experience after elementary school days. But the Literary Society was a great cultural factor, as were also the Sunday School and Singing School. Welsh was highly valued and many a pioneer came to grief in handling the English language, as Dr. Roberts amusingly illustrated. "The pioneer was pre-eminently religious," religion being cultivated in the home as well as in church. The Sabbath was respected scrupulously and reverence for God's house was strictly inculcated. People attended church by families. Out of the religious homes of these pioneers came many a person prominent in the world's affairs. Dr. Roberts closed with an appeal to the people to "cling to these noble traditions of the past," saying

"We are the Sons of noble Sires
Let us be Sires of noble Sons."

Tuesday evening, July 4th, the address was by Rev. Howell D. Davies of Wauwatosa, Wis., on the subject, "The Welsh People as American Citizens." If Wales was the settlers' mother, America was their bride, and to this bride they were true. The patriotism of the Welsh has never been questioned. They were never "hyphens." They have traditionally been lovers of liberty ever since they fought the Roman invasion by Suetonius and later made their last desperate effort for freedom under Owen Glyndwr in the 14th century. America as a land of liberty attracted them in large numbers, with 40,000 settling in Delaware, Maryland, Virginia and the Carolinas in 1620-1640. 34,669 came to America in 1909-1919. The Welsh assimilated early, having the lowest percentage of 7.1 of those NOT taking out citizenship papers, compared with

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English 12.9, Scotch 12.5 and Russians 35%. Many prominent American leaders have been of Welsh extraction, such as Captain Jones of the Mayflower, Elihu Yale, Jonathan Edwards, President Samuel Davies of Princeton, Robert Morris of the Revolution, Roger Williams, William Penn. The Welsh did their part in the Civil War. 52 out of a total of about 800 Welsh people in Winnebago County in 1861 enlisted in the Union Army. During World War I. many Welshmen fought with the armies of the Allies, it being Welsh soldiers who entered Bethlehem at daybreak Christmastime, 1917. One who gave his life in France was Latimer Johns, son of Rev. John R. Johns, Randolph, Wis., frequent popular visiting preacher to the Settlement. Lloyd George was British Premier and Charles Evans Hughes American Secretary of State during this war.

Miss Elizabeth Evans, in her Sunday afternoon address, told of her childhood days among the Sioux Indians, to whom her father, Rev. David Edward Evans, was a missionary, and of her experience as a missionary to Japan. She said Japan should not be judged by the same standard as Christian nations, for "Japan is still predominantly heathen," and, if she "could only get out from under military power, and become Christian, she would be as fair as any nation." She also told of her work in the Girls' School of 300 at Sapporo and of how the Japanese Christian leaders had called for twice as many missionaries as they had, for the need was so great.

An address had been prepared by the Rev. David Edward Evans of Minneapolis, but was not delivered for lack of time. It was on "The Welsh Spirit of Christian Patriotism" and showed how the Welsh people "have ever been lovers of freedom and liberty both civil and religious" from Galatia to Western Europe, and have always blended with the nation among whom they live so that they are not an embarrassing factor and do not try to impose their national characteristics on other nationalities. In harmony with this, their sympathies are world-wide. They will "share their bit with everyone." They believe that God hath made of one blood all nations to dwell upon the face of all the earth."

An address had also been prepared by Rev. Hugh Owen, Hedrick, Ia., but was not delivered owing to scarcity of time. It was on "The Homes of this Neighborhood when we were children." The corner shelf always had a Bible on it, with enough Bibles or Testaments for each member of the family to have one. The family altar was kept, with the father and mother and all the children taking part in reading a verse and singing, with the catechism, the Rhodd Man (Mother's Gift), Rhodd Tad (Father's Gift) and Hyfforddwr Charles (Charles' Commentary.) Then all went on their knees in prayer. This in most homes morning and night. By now the family altar is the exception. If the home fails, the nation is in danger.

Besides the addresses there were recitations by Lucy J. Hammond, Elizabeth Roberts, Margaret Rowlands, Anita Williams, Avery Jones; poetry by Mr. J. Deiniol Jones and Mr. Hugh Jones; solos by Sylvia Griffith, Mary Williams, Della Williams, Mildred Miller, Mrs. Ivor H. Davies; quartet numbers by the Miller sisters; solo by Gomer Jones and a greeting by Mr. Luther Davies.

THE SEVENTY-FIFTH HOME COMING ANNIVERSARY

The Anniversary Committee consisted of Rev. W. Trevor Williams, chairman; Mr. Watkin V. Jones, secretary; Mr. Albert Roberts, treasurer; Mr. David J. Davies, Mr. Roger Evans, Mr. William Hughes, Mr. Oscar L. Jones, Mr. John Owens and Mr. Wallace Roberts.

Interestingly, exactly 600 were registered. Of these names 112 were Jones, 62 Davies, 60 Williams, 42 Roberts, 24 Owens, 19 Evans, 16 Beans, 16 Miller, 16 Thomas, 12 Lloyd, 10 Morgan, 9 Hughes, 8 Griffith, 6 Hammond, 6 Pugh, 5 Foulkes, 5 Bennett.

The following was the poem in Welsh by Mr. John Deiniol Jones, Oshkosh:

Mae Saith-deg-pump o flynyddau meithion
Er pan ddaeth yr hen drigolion
O'r hen wlad i'r hwn sefydliad,
Rhyfeddol yw y cyfnewidiad!

Erbyn hyn mae'r teg wynebaw
Heddyw yn welw yn eu beddau.
Eraill drigant ar eu ffermydd.

Yn lle'r tadau, gwelir meibion,
A'u teg ferched, hefyd wyrion.
Rhyfedd iawn y cyfnewidiad
Welir drwy yr holl sefydliad.

Mae Bethesda, Peniel a Soar yn aros
Yn gof golofnau, hardd a diddos;
Yn eu mynwentydd yn dawel orphwyso
Mae'r hen sefydlwyr wedi noswyllo!

Mhen Saith-deg-pump o flynyddau eto
Pwy fydd yma yn byw a ffarmio?
Y wlad Gymreig fydd wlad estronol!
Cyfnewidiad iaith a phobol.

Dull y byd sy'n myned heibio;
Rhaid yw ymostwng, doed a ddelo.
Yr hen raid roddi ffordd i'r newydd
Yn y wlad fel yn y trefydd.

Yn y lle caed llenorion, ac addas
Urddasol gerddorion
Nodweddol, urddol feirddion,
A doethion dduwinyddion.

Dynion nodedig eu doniau, gwresog
Eu grasusol weddiau;
Mawl o glod eu molawd glau;
Nefodlaidd addoliadau.

Maent heddyw mewn tangnefedd, yn nwyfre
Y nefol orfoledd;

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Uwch y byd, ochain a'r bedd,
Dedwydd eu rhod, diddiwedd.

Yn ddifuant,

J. Deiniol Jones.

Farm Life in the Welsh Settlement

REV. ALBERT H. GRIFFITH

Whereas in the beginning nearly every farm was owned by a Welshman, now only about 25 per cent are owned by Welsh. And the families of today in the Settlement are much smaller. Where in the old days there were six, nine or twelve children, today there are one, two or three. Many farms are now owned by Germans, though some also by Scandinavians and others. There is a very thriving Lutheran church at Pickett.

FARM VALUES

Farm values have increased since the earliest days, when the Government sold land to settlers at a nominal figure. As houses and barns and other farm buildings were erected and land was cultivated farm values increased. It is surprising how rapidly the country was settled. Wisconsin was admitted into the Union as a state in 1848, with only the southern part of the state substantially organized. By 1868 Winnebago County was practically completely settled as to farms, farm residences, farm buildings, schools and churches. At the time of World War I. farm values increased. Farms were bought, sometimes with small advance payments, the balance being secured by mortgages. In the succeeding years farm values took a slump, which was accelerated by the depression of 1929 and the following years. Farm conditions gradually improved and, with the coming of World War II. farming again became profitable. Many farms have been sold for reasonably good prices. It is estimated that 90% of the homes and barns are modernized and 99% of the farms electrified.

CROPS

In the old days wheat was the principal crop and principal source of income. The farmer also traded wheat for flour at the grist mill, for family use. The miller took a certain number of pounds per bushel for grinding the flour. The farmer received a certain number of pounds of flour per bushel, plus some middlings and bran. There were grain elevators at Fisk and Pickett which bought wheat. But in the course of time constant cropping of wheat depleted the soil and wheat could not profitably be raised. Then the farmers planted oats and barley. This continued for some years. This was followed by dairy farming. Milk, cream, butter and cheese were produced. Dairy farming is an important source of farm income at the present time.

New crops have appeared from time to time. In the old days many of the Welsh, in common with others, cut much marsh hay on Waukau marsh, stacked it there and hauled it home in winter, and used it for feeding horses, cattle and sheep. Some of them put up tents on the

FARM LIFE IN THE WELSH SETTLEMENT

hard land near the marsh and camped there for days while they were haying. But at present alfalfa, corn and pea ensilage are used for feed, and practically no marsh hay is cut for feeding purposes. Alfalfa is very generally raised. It was unknown in the old days. And almost every farm has a silo now and corn ensilage is a valuable and customary food for cattle. There were no silos in the old days. Hemp began to be raised about 30 years ago. The federal government built a hemp mill south of Ripon and for two years there was considerable hemp raised in this region. But the government has gone out of the hemp business in this region and hemp growing is a thing of the past except as it revived during World War II. and continues to a small degree. Hybrid corn is raised somewhat. It seems to be increasingly popular in the midwest. The Wisconsin State Cannery Company erected a factory at Pickett some years ago, and the pea acreage is large in this region. Considerable sweet-corn is raised also. The farmers get the pea silage, which is good feed for cows. A great many sugar beets were raised in this region a few years ago. Most of the labor was done by "Russian" families (Germans who had been settled in Russia long, long ago and were a mixture of Russian-German in their language, customs, characteristics and blood). In recent years the work has been done by Mexican families. The sugar beet acreage recently has been much smaller than it was a few years ago.

During the Franklin D. Roosevelt administration the farmers received New Deal subsidies in lieu of the crops they did NOT raise and the little pigs they killed off. They accepted the government checks, but the opinion is held that they did not approve the killing of the little pigs, or the acreage allotments. They do not like to be bossed as to what kind of crops and how many acres they shall plant.

DAIRY FARMING

Dairy farming increased greatly in the past 50 years. Silos, milking machines and cream separators have greatly helped the farmer. In the early days milk was put in shallow tin pans and the cream was skimmed off and churned into butter in dasher churns and barrel churns. All the housewives made butter for their own use and for the market. Dairy butter, as it was called, has always been highly prized. Then came creameries, cheese factories and, in recent years, milk condenseries; also cream separators and milking machines. At the present time practically no housewives make butter, even for their own use. The creameries make all the butter. Many farmers have 10, 15, 20, 25 cows. A few have 40 or 50 cows perhaps. Of course it was not so in the old days.

STOCK RAISING

Besides dairy farming, important sources of farm income at the present time are the raising of hogs for pork, cattle for beef and poultry for eggs and meat. Hogs and cattle have been raised from long ago days, but the raising of poultry has been greatly increased in recent years. The invention of incubators, brooder houses and commercial feeds has made it possible to raise poultry on a large scale.

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Fifty to seventy-five years ago many sheep were raised, both for mutton and wool. Much mutton was eaten on the farm. It was a favorite food at threshing time. There were two principal breeds of sheep, the coarse wool merinos and the fine wool merinos. It was customary to drive the sheep to a creek, where they were partially submerged and the wool was washed on their backs. But this custom passed away. Shearing sheep was an important occupation. But in recent years the raising of sheep has greatly declined in this region.

HARVESTING

Harvesting in the earliest days was done with a cradle. Then came the dropper, the reaper and the binder. All the grain was ground by hand. It took four or five men to keep up with a grain reaper. The row of unbound bundles around the field was divided into sections, and each man was responsible for binding his section. The men took pride in keeping up with the grain reaper. They would run from bundle to bundle. It was almost a disgrace to be overtaken by the grain reaper before the worker had finished his section. It took two men to shock up the grain. So a harvesting crew usually consisted of six to eight men. The housewife sent them lunches in the mid forenoon and the mid afternoon. Then came the grain binder. At first wire was used to bind the bundles, but this was soon discontinued and hemp twine was used. The grain binder was equipped with a bundle carrier. So one man could shock a lot of grain in a day.

Threshing in the early days was with the tread horse power and the sweep stake horse power. These were followed by the steam engine. In the early days a band cutter (a man) cut the bands on the bundles, and a feeder (a man) fed the bundles into the grain separator. These were superseded by a separator attachment that automatically cut the bands of the bundles and fed them into the separator. In the early days the grain separators were equipped with a straw carrier. It took five or six men on the straw stack to move the straw and stack it. Then came the blower attachment on the grain separator, and one man could make the straw stack. Later on the steam engine was superseded by the gasoline tractor, which is in general use today. And now the combine, that cuts and threshes the grain in one operation, is much used. It is estimated that 50% of today's grain is "combined."

The gasoline engine was invented, and the farm tractor came into use. All farm operations are done with the farm tractor: planting, cultivating, mowing, reaping, threshing, plowing. The use of horses is being superseded by the farm tractor for all purposes.

RURAL TELEPHONES

Rural phones were introduced when the Utica Telephone Co. was organized in 1904, with the first service Aug. 1st that year. The officers were: President, W. F. Munsil; Vice President, R. W. Mackie; Secretary, Jasper G. Pickett; Treasurer, Enoch Skinner; Manager, Albon Parks. These were also the directors. The exchange was located at first in Enoch Skinner's store at Pickett, and he was the operator. The

FARM LIFE IN THE WELSH SETTLEMENT

switchboard was then moved to a building erected by the Utica Telephone Co. in 1908. Albon Parks was manager and hired the operators. He bought the building in 1922. The Utica Telephone Co. also had a telephone exchange at Ring for seven or eight years, William George Griffith operating it 1904, 1905 and 1906, and then James Weller for four or five years. Then the Ring exchange was discontinued and all telephone service came from Pickett. The Utica Telephone Co. had about 50 phones when it was organized, with a mileage of about 15 miles. Two years later it had about 200 phones, with a mileage of about 70 miles. When it was sold to the Commonwealth Telephone Co. Sept. 1, 1946, it had 210 phones, with a mileage of about 76. It served the following townships in whole or in part: Utica, Nekimi and Nepeuskun in Winnebago County; and Rosendale and Eldorado in Fond du Lac County. The sleet storm of Feb. 22, 1922, broke the wires and wrecked the poles, so that operation could not be resumed until about July or August. The last officers and directors were: President, Roger Williams (son-in-law of W. F. Munsil, the first president); Vice President, E. E. Mackie (son of R. W. Mackie, the first vice president); Secretary, Albon Parks; Treasurer and Manager, M. E. Mackie (son of R. W. Mackie); other director, J. F. Shea. Today almost every home has a telephone, with centrals at Pickett, Oshkosh, Omro, Ripon, Rosendale, etc. It is one of the most important aids to rural life.

THE SETTLEMENT POST OFFICES

During the early settlement of the town of Utica the nearest post office was Ceresco (Ripon), supplied by a weekly mail. In 1847 a mail route was established from Oshkosh to Ceresco, and then post offices were located in the town of Utica, with David H. Nash as postmaster at Weelaunee (Pickett), Lucius Hawley (after whom Hawley School was named) at Hawley's Corners and Edwin B. Fisk at Fisk's Corners.

Weelaunee, an Indian maiden's name, means a big tree near a creek. Armine Pickett built his first home (log) south of the big tree (where the R. R. station is now) in 1846. Two or three years later he built one of the first frame homes in the region on the opposite side of what is now Highway 44. It is now occupied by Jasper G. Pickett, his grandson, and is named "Weelaunee." The postmasters at Pickett have been David H. Nash, Armine Pickett, James Kirby or Casper Jaspers (owners of first store in Pickett), Frank L. Newell, Enoch S. Skinner, Casper Jaspers, Albert H. Fortnum, Albon Parks, Herbert Miller, Mrs. Herbert (Loretta) Miller, Edgar H. Bradley.

The Ring Post Office was established May 20, 1870, on the farm of James H. Walker. Later, after 1888, it was moved to "Ring." Its postmasters have been: James H. Walker, John Lloyd, Kate Hughes (daughter of John Lloyd), Hugh Owens and William E. West. It was discontinued Jan. 31, 1902. The star route to Ring was originally from Elo, the mail being carried in a light democrat wagon in the summer and a light bob sled in the winter. Later the mail was brought to Ring from Pickett and taken from Ring to Nekimi. William Moore and his son Eugene carried the mail from Pickett to Ring.

HISTORY OF THE WELSH

The Elo Post Office, at Utica Center, was established Feb. 15, 1869, and discontinued Oct. 14, 1905. Its postmasters have been: Richard Stiles (who found the name "Elo" in a secular book and selected it as being short), Frank L. Newell, Mark M. Drew, August F. Leitz.

The Fisk Post Office. The name "Fisk's Corners" was changed to Fisk April 2, 1883. Its postmasters have been: Edwin B. Fisk, Edward B. Ransom, Charles Partridge, Charles R. Holden, Mrs. Amelia R. Adams, A. B. Stone. It was discontinued June 15, 1939.

The Nekimi Post Office, near Bethel Church, had as its postmasters Evan Jones and Junius G. Miller. It was discontinued Dec. 15, 1899.

The Prion Post Office was established in the home of John Davies, town of Eldorado in 1890 and discontinued in 1900 at the time of Mrs. Davies' death.

RURAL FREE DELIVERY

Rural Free Delivery (R.F.D.) was introduced into this region in the early part of the present century, served from Fisk, Pickett, Omro, Oshkosh, Rosendale, Eldorado. It was a great improvement over the isolated star route post office system, with service only two or three times a week in the earlier days. Now the post office is brought to the farmer's door, for practically every item of postal business can be transacted through the carrier at the farmer's mail-box, a service such as a city residence does not have. Route No. 28, Pickett to Ring, was established when the Ring postoffice was discontinued January 31, 1902, the carriers having been Duane R. Moore, his son Eugene Moore, Jasper G. Pickett, Sidney N. Nintzell, Sr., and Ollie Jenks. Then the route to Waukau (No. 27) was combined with No. 28, with William Flanagan as carrier. The following Rural Free Delivery mail routes serve the Settlement: Route No. 2 from Oshkosh comes to Ring, passes through Salem, touches Fisk, passes through Elo and circles through the Welsh Settlement back to Oshkosh. Route No. 1 goes from Pickett through Elo toward Waukau, comes back to Pickett and then goes into the Welsh Settlement towards Ring (without entering) and circles around back to Pickett. Route No. 1 goes north from Eldorado past Prion farm, west to Zoar Church and circles back to Eldorado.

WELSH MEALS AND HOSPITALITY

The meal habits on the farm have been very interesting. Some medical authorities claim that the preferable way of eating meals is to eat at short intervals during the day, and to eat sparingly each time. This is the advice given especially to convalescents during the period of their recovery. The Welsh observed this rule. Many of the Welsh families had breakfast, mid-forenoon lunch, dinner, mid-afternoon lunch, supper and late evening meal. The tea pot was always on hand, and the loaf of bread and butter were likewise available. The writer preached for Rev. E. G. Roberts at Bethel one summer evening in the early years of this century. Arriving there about 5 P. M., we had supper at 6 P. M. After church services we returned to the parsonage and had an evening lunch at 9 P. M.

FARM LIFE IN THE WELSH SETTLEMENT

Welsh hospitality is proverbial, with tea pot and bread and butter always at hand. Two incidents come to mind, illustrating it. I was hauling gravel on the road several years ago, camping at noon under the trees in front of the Tom Bock home. I ate my lunch from my lunch pail and watered my horses at Bock's tank. Richard Pugh had been helping to unload the gravel wagons. When he came back from home after dinner he said to me, "I got a good scolding from my wife at noon today," "What was the matter, Dick?" I said to him. His reply: "My wife scolded me for not inviting you home with me to get a warm bite to eat." That illustrates the warm hospitality of the Welsh. The other incident concerns John O. Jones. In my official capacity as a school officer I had been regularly visiting the schools of the town of Utica. When I visited the "New School" I had been in the habit of putting my horse in John O. Jones' barn at dinner time, giving him some oats I brought with me, and then going in the house and eating dinner with Mr. and Mrs. Jones. This happened several times. And the thought came to my mind that I was imposing on them. So the next time I was visiting the New School I put my horse in John O. Jones' barn and fed him the oats that I carried with me. Then I took my lunch pail and went down to the school house and ate my lunch with the teachers. The next time I visited the New School I proceeded to put my horse in John O. Jones' barn and fed him my oats. While I was doing this John O. Jones came out and said, "What have I done to offend you?" "Why," said I, "what makes you think you have offended me?" "Why!" said he, "the last time you were here you did not come in to dinner and I thought you must be offended with me for something." In surprise I said to him, "Why! Surely I am not offended with you at all. The reason I did not come in for dinner the last time was that I felt I was imposing on you by coming in for dinner every time I was in this region." John O. said, "Don't ever do that again. Whenever you are in this region come in for dinner without fail." And I went in to dinner with him and always did in the future. I could see that John O. was really grieved that I did not come in to enjoy his hospitality. I have always had a tender spot in my heart for John O. Jones and his good wife. They were great souls.

PUBLIC SCHOOLS

As to schools, practically the same ones are in existence today as in the early days. The old Jackson School House burned down some years ago, and a modern school building was erected. The school houses in other school districts in the town of Utica have been improved and modernized. In the old days the families were large and the school houses correspondingly large. In modern days the families are small, and the schools are correspondingly small. The attendance at the "New School" became so small that the school electors at the annual school meeting closed the school a few years ago, transporting the pupils to other schools.

THE COOPERATIVES

The cooperative movement has reached the Settlement, as so many places in America and other lands. The Utica Cooperative Association,

HISTORY OF THE WELSH

reports its secretary, J. F. Shea, was organized in April, 1934, with about 160 members. The original members from the Welsh Settlement were Moses Morgan, Lee Morgan, Levi Jones, Richard Bean, Roger Evans, W. J. Hughes and A. B. Miller. The directors were W. S. Parks, C. L. Horne and J. F. Shea of Pickett and F. W. Fischke and E. C. Meilahn of Fisk. The capital stock was \$5,000. The beginning was made with three bulk oil tanks and two trucks on the road. Total sales the first year were \$28,165, with a net saving of \$2,214 to the stockholders. In 1938 the capital was increased to \$10,000. In 1939 the Kaiser store at Pickett was purchased for retailing of hardware, feed, coal, etc. Total sales then were \$61,200, with a net saving of \$4,433. After the purchase of the store property sales went up yearly and in 1945 reached \$199,212, with a net saving of \$13,218 for the year. Three-quarters of a million gallons of gasoline and fuel oil were handled in 1945. Capitalization is now \$50,000, with total capital equities of \$72,327, with about 450 stockholders and 800 patrons. This is typical of other cooperatives in the community.

COLD STORAGE LOCKERS

These enable the farmer to store his meat in an individual locker at moderate cost and keep it fresh the year round. Such lockers are located at Pickett and Ring, both operated by Mr. George Marx.

The Welsh in Ripon College and Their Relation to the Welsh Settlement

REV. ALBERT H. GRIFFITH

The Welsh community of Winnebago and Fond du Lac Counties both contributed students and received service from among those born, raised or domiciled in them. The following is a list (incomplete) of Ripon College students from this community:

REV. DAVID DAVIES, '77, pastor of the Welsh Calvinistic Methodist Church of Oshkosh for a quarter of a century. See Page 146.

REV. HOWELL D. DAVIES, '04, son of Rev. David Davies, pastor of Congregational churches at Wauwatosa, Wis., 1912-1925, and The Dalles, Ore., 1925-27, and Mid-West Regional Secretary of the Congregational Christian Missions Council, Chicago, 1927-1947. See 11, Page 36; 3, Page 67.

HARRIET DAVIES, M.D., '01, Presbyterian missionary in India, 1906-1947. See 11, Page 29.

BENJAMIN EDWARDS. Treasurer of Winnebago County, Chairman of the Town of Utica, member of the Winnebago County Board of Supervisors for periods. See 9, Page 46.

REV. DAVID EDWARD EVANS, '77. See Page 142.

WILLIAM J. FOULKES, District Attorney for Winnebago County. A lawyer in Oshkosh.

THE WELSH IN RIPON COLLEGE

MRS. HANNAH ENID MORGAN HOYER, who taught music and chorus singing at the Janesville, Wis., School for the Blind, 1913-1928. See 26, Page 63.

REV. WILLIAM JONES, a member of Salem Baptist Church and Baptist pastor in Iowa.

REV. THOMAS JOHN JONES, '88, Welsh Presbyterian Missionary in India. See Page 143.

REV. D. KENDRICK ROBERTS, '01, pastor of Welsh Presbyterian churches in Denver 1904-1912, Spokane 1912-1916, Wales, Wis., 1916-1920, Racine 1920-1941, and at Eau Claire, Wis., 1941-1947. See Page 140.

Among the Ripon College alumni and students who served churches in the Settlement were the following (incomplete list):

REV. DAVID R. DAVIES, '95, supply preacher at Salem Baptist Church for a time.

REV. ALBERT H. GRIFFITH, '98, supply preacher at Bethel Church for a time and also occasionally at Nekimi Salem Baptist Church.

REV. HUGH C. GRIFFITH, '96, pastor of Bethesda and Peniel, 1903-1906.

REV. HUGH W. GRIFFITH, '98, supply preacher. See Page 144.

Others, such as Rev. Robert Henry Jones, Rev. Josiah Daniel, Rev. John D. Jones, who supplied pulpits from time to time.





REV. D. KENDRICK ROBERTS, D.D.
Eau Claire, Wis.

See the Foreword and Pages
140 and 147

MISS HARRIET DAVIES, M. D.
A Presbyterian medical missionary
in India 1906-1947

See Section 11, Page 29





MR. MOSES MORGAN

Leader of the Peniel Church children's choir when 18 and of the adult choir since 1900, organizer of the Community Choral Union in 1908 and now, when 74, the leader of the Centennial Choir. See Section 26, Page 63.

MR. IVOR H. DAVIES

Amarillo, Texas

See Foreword and Pages 36 and 67





BETHESDA CHURCH
(Page 113)



PENIEL CHURCH
(Page 118)



SALEM CHURCH, OSHKOSH
(Page 116)



ZOAR CHURCH
(Page 115)



ZOAR CHURCH CEMETERY
(Pages 116 and 153)



ZION CHURCH
(Page 114)



THE COMMUNITY CHORAL UNION CHOIR OF 1908

Back Row: Margie Hughes (Williams), Lily Lloyd, Ed Ransom, Clarence Buck, Ed Krause, Elizabeth Ella Jones (Davies), Uriah Davies.

Third Row: Martha Krause (Morgan), Kathryn Hughes (Manuel), Jacob Davies, Annie Davis (Miller), John Caradog Williams, Mabel Jones, Catherine Davies (Roberts), Carrie Mae Lloyd (Williams).

Second Row: Johnnie Edwards, Mrs. Watkin V. Jones, William D. Evans, Walter Lloyd, Edgar Jones, Wallace Roberts, Ethel Jones (Howell), Bessie Davies (Giffey).

Front Row: Ed W. Jones, Mrs. Roger Evans (Accompanist), Moses Morgan (Chorus Director), Mary Davis (Mathis) (Ladies' Chorus Director). Marv



THE COMMUNITY CHORAL UNION CHOIR OF 1947

Back Row—Left to Right: Malcolm Goodrich, Hayden Miller, Louie Kinyon, Lee E. Morgan, Emrys Jones, Walter A. Miller, John B. Clayton, Harold H. Bean, Noel Swenson.

Middle Row—Left to Right: Moses Morgan, Director; Mrs. John E. Jones; Mrs. Roger Evans, Accompanist; Mrs. Louie Kinyon, Mabel Miller, Mrs. John B. Clayton, Mrs. Emrys Jones, Eunice Miller, Wallace Roberts.



FIVE MINISTERS AT THE SEVENTY-FIFTH ANNIVERSARY

REV. HOWELL DAVIES, D.D.

REV. W. M. FOULKES, D.D.

REV. D. E. EVANS

REV. HUGH OWENS

REV. D. K. ROBERTS

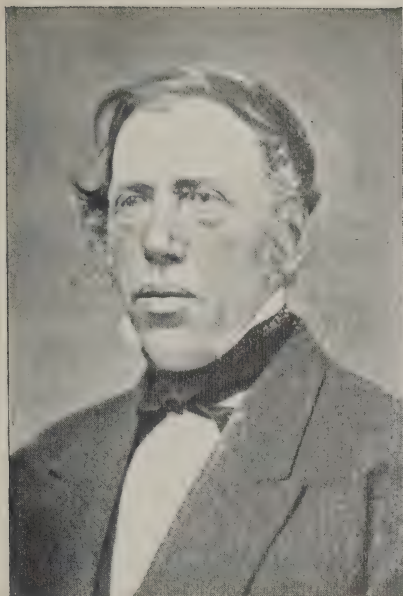


TWELVE WELSH LADIES, SALEM BAPTIST CHURCH, NEKIMI

(Picture Probably Taken About 1887)

(Identifications were made by Mrs. James Lloyd, Oshkosh, Wis., Route No. 2, and confirmed by Mrs. David R. Evans (Sarah Ellis), 81 Waugoo St., Oshkosh, Wis.

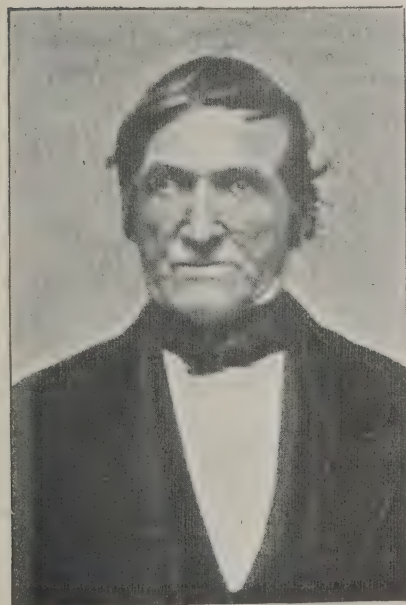
Back Row, Left to Right: Mrs. Richard Pugh, Mrs. John Davey, Mrs. Frank Wells, Lizzie Hughes, Annie Hughes, Mrs. David Thomas (Jane Anne Williams),
Mrs. D. H. Jones



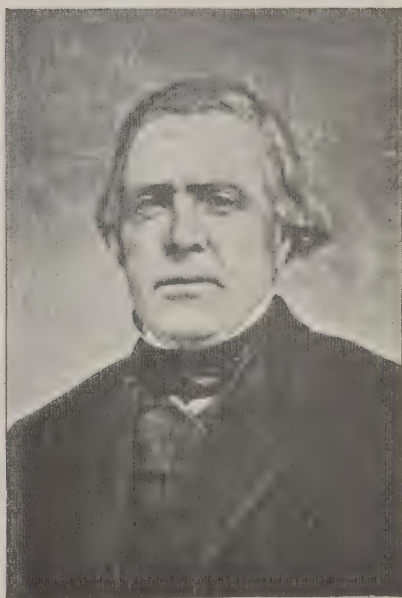
DAVID E. EVANS
(Pages 7 and 27)



MRS. D. E. EVANS
(Pages 7 and 27)



PETER JONES
(Pages 7 and 28)



OWEN HUGHES, Esq.
(Pages 7 and 27)



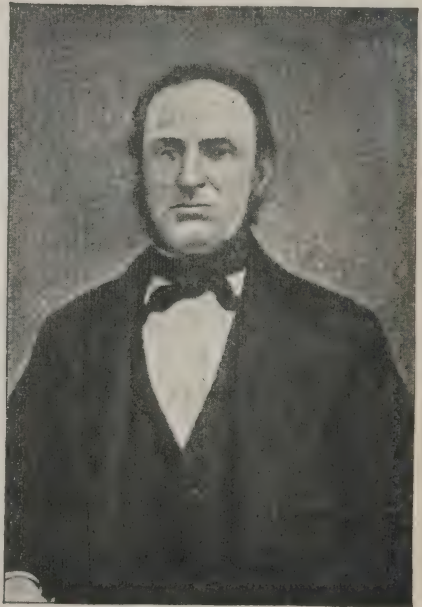
JAMES LEWIS
(Page 28)



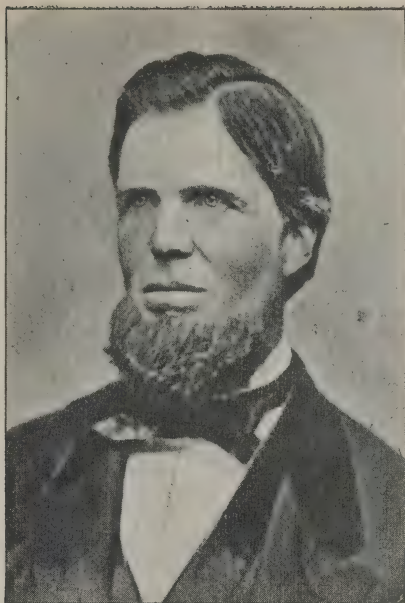
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REV. DAVID LEWIS
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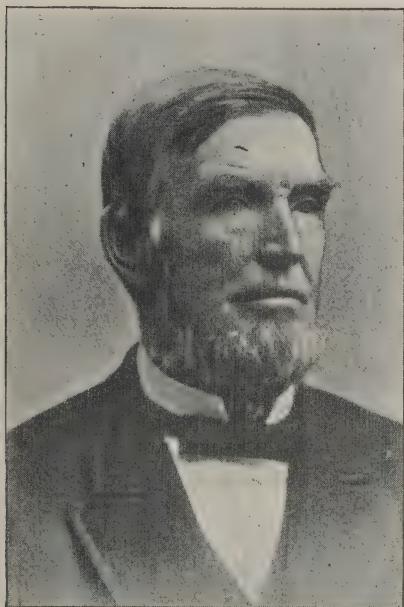
ROBERT ROBERTS
(Page 28)



JOHN W. WILLIAMS
(Pages 7 and 29)



MRS. J. W. WILLIAMS
(Page 29)



REV. DAVID R. JONES
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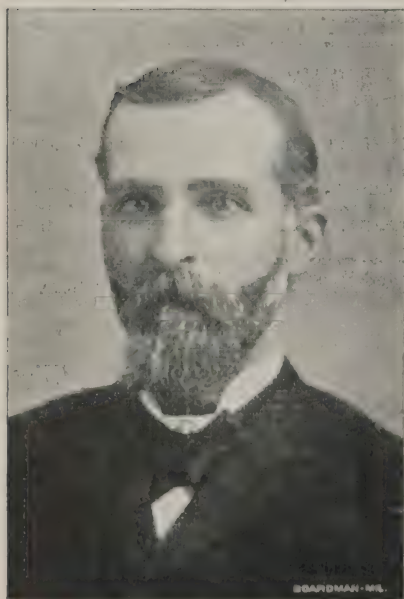
REV. JOHN K. ROBERTS
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DAVID ROBERTS
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MRS. DAVID ROBERTS
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THOMAS D. ROBERTS
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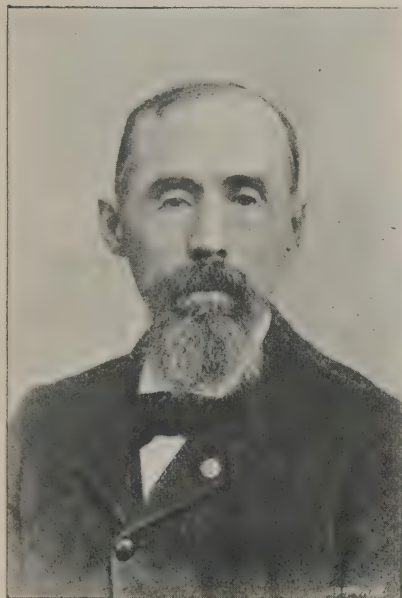
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(Page 31)



FREDERICK ROBERTS
(Page 32)



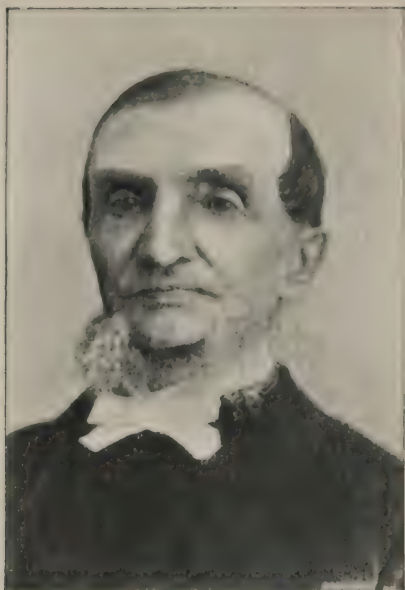
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GRIFFITH G. LEWIS, Mankato, Minn.



MRS. GRIFFITH G. LEWIS
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REV. THOMAS FOULKES
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REV. WILLIAM FOULKES, D.D.
(Pages 110 and 141)



EBENEZER D. EVANS
The first son born in the Settlement
(Pages 27 and 35)



MRS. ALLEN E. MORRIS
The first daughter born in the Settlement
(Page 31)



HUGH OWENS
(Pages 34, 89 etc.)



MRS. HUGH OWENS
(Page 34)



MRS. JANE MOSES
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MRS. ANNE EDWARDS, "Garth"
(Page 32)



REV. JOHN D. DAVIES
(Pages 15, 16 and 135)



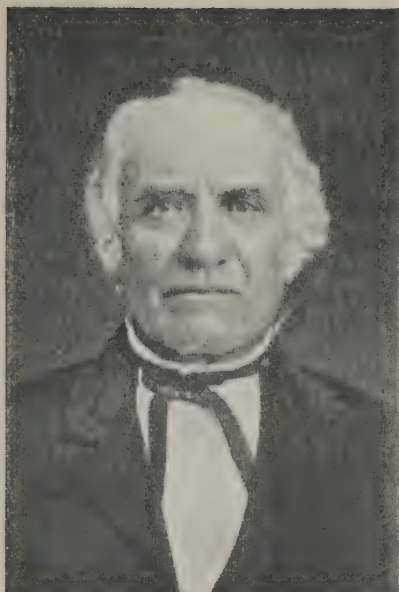
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THOMAS ROBERTS
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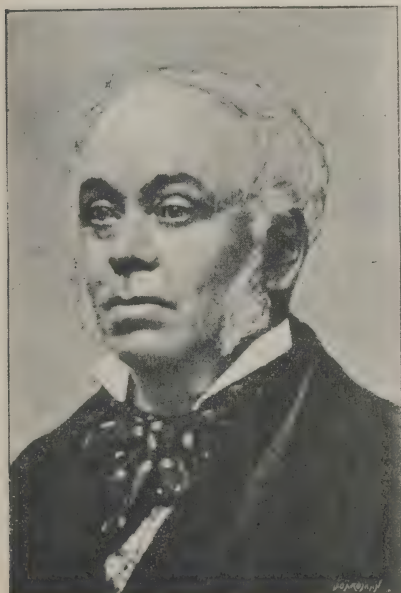
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JOHN REESE
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MRS. JOHN REESE
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WILLIAM JONES
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MRS. WILLIAM JONES
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EVAN T. JONES
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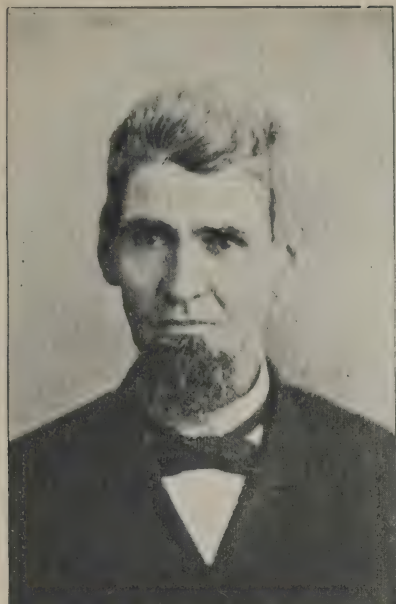
MRS. EVAN T. JONES
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U. N. ROBERTS, "Neenah"
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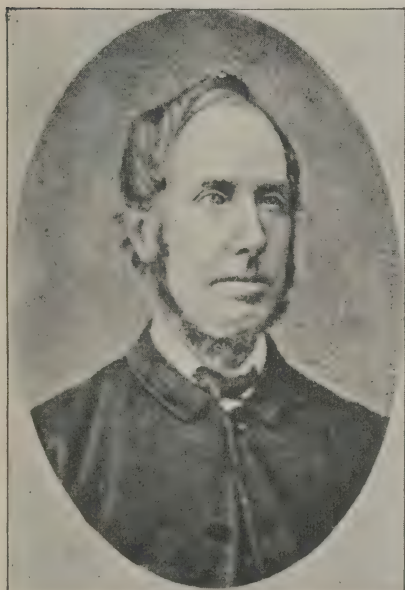
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JOHN D. JONES
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MRS. JOHN D. JONES
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REV. JOHN E. WILLIAMS
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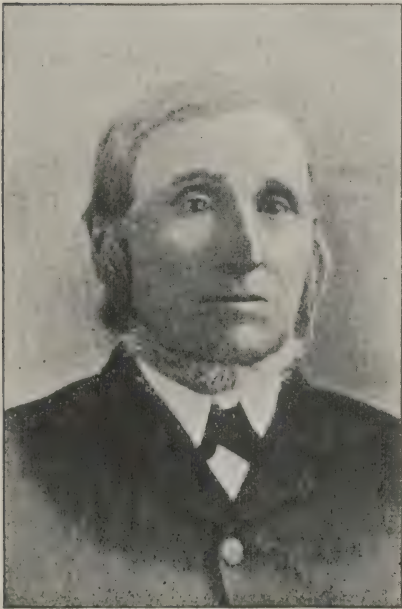
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MRS. RICHARD JONES, "Algoma"
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CAPTAIN HENRY WILLIAMS
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EDWARD OWENS
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R. T. MORGAN
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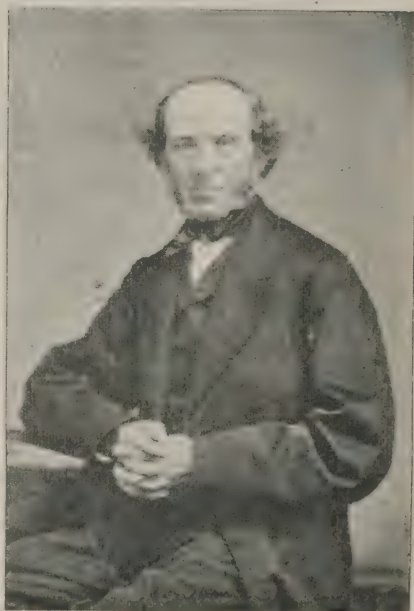
JOEL W. MORGAN
(Pages 52, 100)



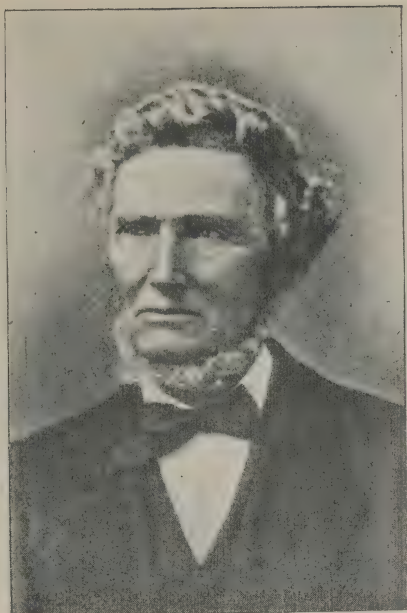
THOMAS C. LLOYD
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REV. B. ISAAC EVANS
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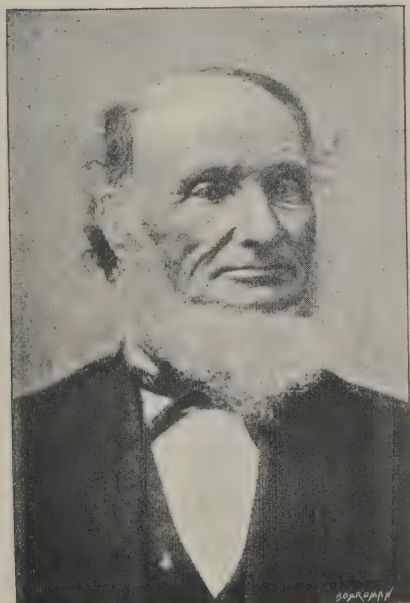
THOMAS MORGAN
He died December 9, 1872, at the age
of 77 (39, Page 52)



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MRS. RICHARD BENNETT
(1, Page 43)



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MRS. JOHN W. JONES
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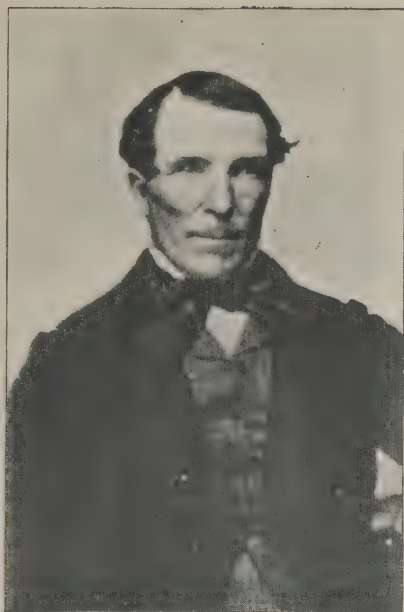
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MRS. JOHN EDWARDS, "Bryngoleu"
(9, Page 45)



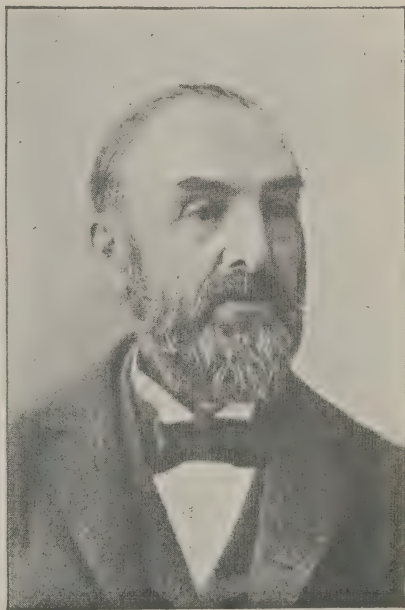
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MRS. DAVID L. WILLIAMS
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JOHN D. GRIFFITHS
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EBENEZER WATTS
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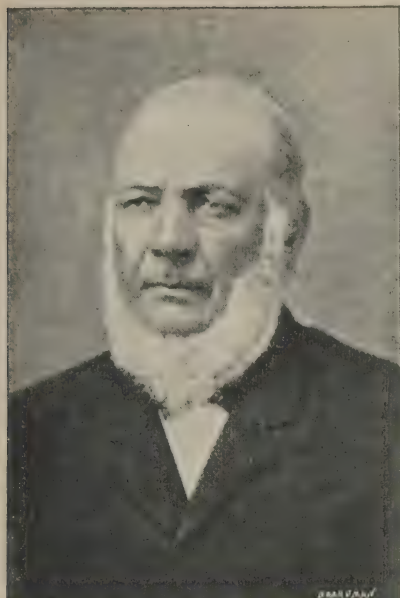
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MRS. J. E. JENKINS
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MRS. WILLIAM JONES
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REV. HUMPHREY JONES
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THOMAS BEAN
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MRS. THOMAS BEAN
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CADWALADR LLOYD
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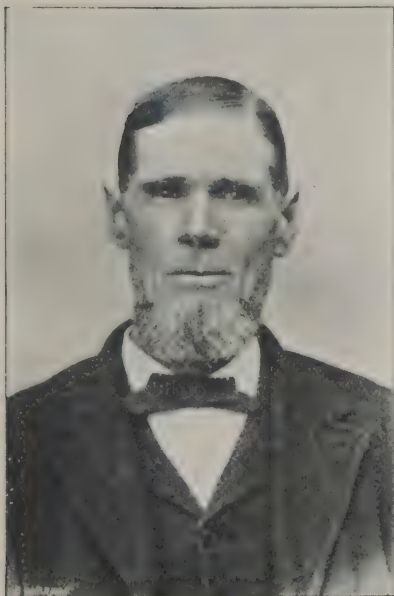
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EVAN J. JONES
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MRS. EVAN J. JONES
(Page 62)



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MRS. EBENEZER WILLIAMS
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WATKIN GITTINS, "Neenah"
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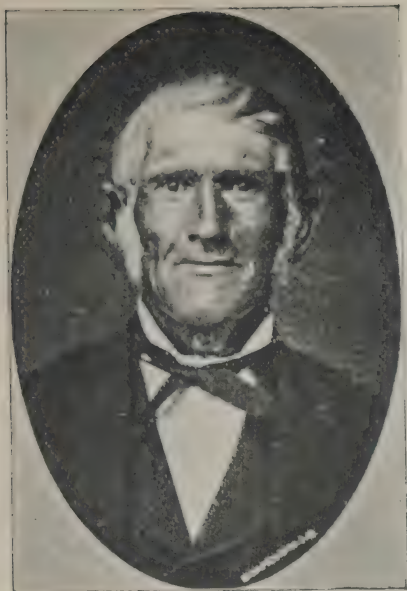
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JOHN GITTINS
(10, Page 59)



MRS. JOHN GITTINS
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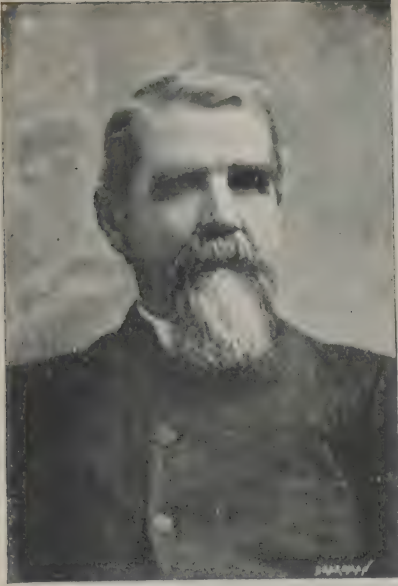
DAVID J. EVANS
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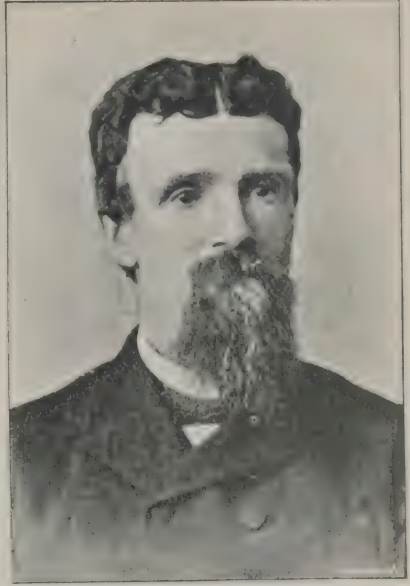
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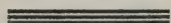
"The Bethesda Centennial"

July 4-6, 1947

"All honor to the pioneers, who trod,
With firm, far-visioned stride, the fallow ground
Of fair Wisconsin's soil, in which they found
A fitting place to build! Its fertile sod
Gave welcome to their labors; th' up-turned clod
Brought forth abundantly, in vale and mound;
Their faithful, patient sowing caused t' abound
Long years of fruitful harvests, blessed by God!

In memory of him who led the flock,
And built an earthly fold; who stamped his name
Upon Bethesda Church, a name with pride
I bear, a scion of his stalwart stock,
Who added to the Christian Cymric fame,
A Prince of hwyl, my own honored Taid!"

—Sonnet by William Hiram Foulkes.



PROVISIONAL CENTENNIAL PROGRAM

Bethesda Church, Nekimi

FRIDAY, EVENING, JULY 4, 1947, AT 7:30 O'CLOCK

Chairman: Rev. James A. Daum, First Presbyterian Church,
Oshkosh, Wis.

Hymn

Devotions.....Rev. Trevor Williams, Lime Springs, Iowa

Address of Welcome.....Mr. Levi Jones, General Chairman of the
Centennial Committee

Mixed Chorus.....Mr. Moses Morgan, Director

A Paper by Mr. Edward Griffith—To Be Read by Rev. E. Edwin Jones,
Columbus, Wis.

Solo.....Miss Shirley Roberts, Beaver Dam, Wis.

Address—"The Welsh Past".....Dr. Howell D. Davies, Chicago, Ill.

Hymn

Closing Remarks

SATURDAY AFTERNOON, JULY 5, AT 2 O'CLOCK

Within the Tent—A Program of Reminiscences..... Dr. Howell D. Davies
Chairman

On the Church Grounds—Games; Baseball; Races.

Cafeteria Supper—5:00 P. M.

SATURDAY EVENING, JULY 5, AT 7:30 O'CLOCK

Chairman: Mr. Ivor H. Davies, Amarillo, Texas

Music

Hymn

Devotions

Orchestra Music

Duet..... Mrs. Olwenn Welk and Miss Ilah Morgan

Poems..... Mrs. Emrys Jones, Pickett, Wis.

Poems..... Mr. Hugh E. Jones, Oshkosh, Wis.

Quartette..... The Miller Sisters

Mrs. Dan Classen, Miss Mabel Miller, Miss Eunice Miller,
Miss Beatrice Miller

Reading..... Miss Betty Williams

Solo..... Mr. David Jones, Eldorado, Wis.

Ladies' Chorus..... Miss Eunice Miller, Director

Male Chorus..... Mr. Moses Morgan, Director

Reading..... Mrs. Eslinger

Mixed Chorus..... Mr. Moses Morgan, Director

Closing Remarks

SUNDAY MORNING, JULY 6, AT 10 O'CLOCK

Chairman: Dr. Howell D. Davies

Hymn

Devotions..... Rev. John S. Thomas, Berkeley, Calif.

Solo..... Mrs. Robert Zellmer, Oshkosh, Wis.

Offering

Sermon..... Rev. R. Lewis Jones, Granville, N. Y.

Mixed Chorus..... Mr. Moses Morgan, Director

Hymn

Announcements

Sermon..... Rev. D. Kendrick Roberts, D.D., Eau Claire,, Wis.

Hymn

Closing Remarks

SUNDAY AFTERNOON, JULY 6, AT 2 O'CLOCK

Chairman: Rev. E. Edwin Jones, D.D., Columbus, Wis.

Hymn

Devotions..... Rev. D. Kendrick Roberts, D.D., Eau Claire, Wis.

Missionary Address..... Miss Elizabeth Evans of Japan, Minneapolis, Minn.

Solo..... Mrs. Ivor H. Davies, Amarillo, Texas

Missionary Address..... Miss Harriet Davies, M.D., Kasganj
United Provinces, India

Ladies' Chorus..... Miss Eunice Miller, Director

Announcements

Sermon..... Rev. D. Griffith, Horicon, Wis.

Hymn

Closing Remarks

SUNDAY EVENING, JULY 6, AT 7:30 O'CLOCK

Chairman: Rev. D. Jenkins Williams, Ph.D., D.D., Waukesha, Wis.

Hymn

Devotions..... Rev. W. T. Williams, Wild Rose, Wis.

Special Music

Miss Jean Jones, Horicon, Wis.

Mrs. Dan Classen, Horicon, Wis.

Mr. David Mathis, Beaver Dam, Wis.

Gymanfa Ganu..... Prof. J. A. Breese, Oshkosh, Wis., Director

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